UNITY

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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

JUNE 20 to JULY 19

Healing: The healing power of God's love fills and thrills me, and I rejoice in health of body and peace of mind.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: God's Spirit of plenty is always with me, and I see prosperity everywhere.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Health and Prosperity

CHARLES FILLMORE

FROM A LOGICAL point of view it is difficult to understand why the church stamps "mysticism" on religious experiences not in conformity with orthodox standards. Although these experiences may be like, if not repetitions of, those often reported in the Bible they are looked upon with suspicion by the clergy, and those who have these unusual experiences are pointed to as dispensers of dangerous doctrines.

That Jesus was guided by an inner voice and Paul converted by a shout from the heavens is not given weight as comparative testimony to the truth of identical experiences by people today. The real reason for this aloofness is fear that church dogmas will be questioned or receive a modern interpretation. The church is very jealous of her dogmas and fights for them, though often with a faint heart because of the doubts of her followers.

In spite of this reluctance of orthodoxy to listen to the voice of Spirit, Spirit continues to inspire its prophets as of old and from both the ordained and the unordained God speaks to His people.

We are witnesses of the beginning of a mighty religious upheaval in which Christianity will have to prove her claims of spiritual superiority. This proof will come largely through the scientific accuracy of the so-called miracles of Jesus, but also from the experience of the many spiritually developed men and women. It will be found that all the mighty works that have been classed

as miracles come under certain universal scientific laws and can be applied by anyone who will conform to those laws.

This rescue of the mighty works of Jesus from the fogs of the miraculous and their transfer to the domain of exact science will prove that spiritual law and order is to be applied to that which has been given over to the arbitrary dictates of a personal God.

Our understanding of science is that it is the orderly arrangement of the facts pertaining to a certain subject to the end that when principle is applied to these facts the truth of principle is proved, regardless of who makes the application so long as they observe the law.

For example, Jesus stressed the power of His words. "The words that I have spoken unto you are spirit, and are life." Here we find the key fact or word that has its root in creative mind. In Jesus it was the superman or Christ consciousness. Here also we have revealed the universal creative vehicle, the word. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made."

The word is the formulated condensed knowledge of the mind whether it be uttered by God or man. The word uttered by God is sustained by its principle and carries with it supreme creative power under supreme law. The word uttered by man carries secondary creative power and that power is large or small in proportion to the greater or lesser mind unity that man has made with his principle, God. Jesus is our example of one who so unified His consciousness with principle that the word sprang therefrom automatically. "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."

The "lost word" sought by occultists down the ages is found to be the loss of the law that endows all words with power, the law that the word is rooted in God and must be scientifically evolved by man. Man begins this evolution of the word by making his creative declaration in the name of Jesus Christ. Jesus com-

manded that His followers speak in His name. This speaking of the word in the name and through the power of Jesus Christ infuses creative Spirit into the most common words and what seems to be miracles of healing are accomplished by common people.

Words are far more infectious than disease germs. Your body cells are obedient to your words spoken in the name of a universally recognized authority. Make it your daily practice to speak words of life, strength, and intelligence to your eager electrons. You will find that the response will be far beyond your expectations.

People unfamiliar with the power of words ask why we insist upon associating them with the name Jesus Christ. This query is repeatedly answered in Unity literature but the answer cannot be overemphasized. Jesus was master of spiritual words, in fact of all kinds of words, and when we name Him as our authority, through the scientific unity of words, our words and the word principle of the Master chord, and our decrees get a tremendous boost.

This consciousness of speaking with authority is one that we must all attain. It is part of the scientific mastery of words. Words are basically powerful and must in consequence have a powerful outlet. If man, the outlet, speaks hesitatingly and doubtfully his words go forth with popgun power when they might have been spiritual cannon balls.

Confidence in one's spiritual ability, whose flower is faith, makes an incomparable outlet for the all-potent and all-powerful word of God. When the chief priests and the elders asked Jesus by what authority He did His mighty works He did not tell them it was by that of God, which was so obvious that He knew they understood, but He did call their attention to the wonders to be accomplished through faith. He told them that man could through faith remove mountains. No one has dared to take this literally. So no one has dared to put a limit on faith.

The Bible teaches that the Word, made incarnate or manifest in Jesus Christ, created the worlds and all that exist thereon. If

glorified man can create a world like the planet Saturn He certainly has the power to level a few mountains. The catch is in the time limit. Jesus did not say how long it would take man to acquire the faith to remove mountains. He might have referred His listeners to those who had attained Son of God consciousness in previous cosmic evolutions and who were prepared to join with God in bringing forth another universe and a new race of men.

The fact is that all words had their origin in man's effort to express his mind. Language is a combination of sounds and gestures. We all use this combination in expressing our mind.

Let metaphysicians use the same persistency in research that scientists do and their words will unfold similar hidden resources. Newton thought that the earth's ultimate constructive unit was the atom. But his followers inquired into the composition of the atom and found a new world of electrons. The next move will be to determine what makes the electron.

Strange to say, we find in the scientific world dogmatists very like those in the religious world. The eminent British scientist Sir William Bragg is reported to have said, "Electricity is the way matter behaves." We quote from George W. Gray's article "The Electrical Basis of Life," in Harper's for November, 1943: "To paraphrase Sir William's definition: Electricity is not only the way matter behaves—it is matter."

An old definition of matter is that it is that which comprises the three-dimensional world and is without intelligence or volition, otherwise dead matter. If this be true, man has not yet broken into the atom but is trying to elevate it to the glorified world of electricity. Our up to date Prof. Robert Millikan admits the old limitations of science. "The atom has revealed that it possesses functions so varied and mysterious that science has concluded that it is mind rather than the old mechanical matter."

When you send someone a Unity gift subscription, include him in your daily prayers. Pray that the message of the magazine may be the answer to his special need.

Around Us Are Our Teachers

NARADA EVALDT

SOME YEARS ago I studied vocal under the Italian teacher Isidoro Bragotti. He was then a man well past middle age, with a colorful and interesting musical career behind him. At the time I met him he had given up active musical life and was writing. However he still taught a few pupils and accepted me as one. As time went on we became very good friends and on the days of my lesson fell into the habit of having talks after the vocal work was finished. I look back on this now and realize that Maestro Bragotti was a teacher of more than voice.

One of our last talks stands out vividly, because on this day I was given the key to a most valuable lesson of life.

I had had a stimulating workout, and as I was putting my music away I remarked: "Maestro, you don't know how happy I am that I found you, and still happier that you accepted me as your pupil."

He answered: "It was to be. There is a saying, 'When the pupil is ready the teacher appears.' "

"Now I don't for a minute think this applies only to the teaching of music. I am quite positive that it applies to every branch of life. I truly believe that every person who plays a part in our life has a lesson for us if we will learn; or in other words, every lesson we need to learn through life brings its teacher with it. Learning to eliminate fear so we can live more richly, more wisely, more abundantly, that's life's lesson. And all around us are our teachers."

"Yes," I agreed after a moment's thought, "to a certain extent I believe that. But so often we are not aware of our own weaknesses or the lesson we need to learn, so how can we recognize our teacher? It's rather perplexing, isn't it?"

"Let me explain further what I mean," he continued. "From infancy on through life we meet countless people. Some merely cross our paths and are seen no more. They become pleasant or

unpleasant memories or are forgotten altogether. Others play only minor parts and we give little thought to them. Then there are the ones who play vital parts, those whose lives are bound up with ours, maybe for a limited time, maybe all the way. The ones who give us happiness we call friends; those who cause unhappiness, we call enemies. We want to hold our friends and get rid of our enemies. But I don't believe we can do either, for I don't think we choose our friends or discard our enemies. Instead I believe the thoughts we hold in our mind attract into our life those needed to teach us our next lesson, attract and hold them in our life until the lesson they came to teach is learned. For though we may not know what we next need, there is an inner something that does know. This inner something, call it divinity if you wish, is not concerned with our personal likes or dislikes. It is only concerned with rounding out our characters, developing our godly qualities, doing away with our selfish personal thoughts and acts which are always the outgrowth of fear and transmuting the personal into the impersonal, the One.

"So I think both friends and enemies come into our life to teach us to overcome some fear; a fear that may be either known or unknown."

"I can understand the fear an enemy might bring out," I said, "but I can't see how friends can arouse fear."

"My dear," he answered gravely, "although it is seldom recognized there is nearly always an element of fear in friendship. When we love on a personal basis we are always fearful that something will come to separate us from those we love. Many other little fears can come up between friends too, but since life is concerned only with helping us recognize and uproot our fears, we learn from our friends as well as our enemies. It takes courage to overcome fear, doesn't it?" he asked.

"Yes," I agreed.

"Well then take this thought for an example. It takes great courage to face and overcome the fear an enemy arouses; but it also takes great courage to live consistently up to the high standard that the love and faith of our friends set for us. So, can't you see,

both friend and enemy are teachers, one teaching us to stand firm against that which threatens us, the other teaching us to become more selfless, more loyal, more constant in the development of our higher qualities."

"And you think a separation always comes as soon as our lesson is learned?" I asked in alarm, because I didn't like the idea of losing my friends.

"That depends entirely upon ourselves," he replied. "It isn't a cut-and-dried plan of the Creator from which there is no escape. There is an escape, and it is in our own hands or more truly in our own mind. When we can break down every barrier of fear that causes separation, when we can follow the command of Jesus 'Love one another,' then we shall have no further need of teachers, for we shall have learned to live free from the fear of losing friends or being hurt by enemies. We shall be able to live life in the spirit of the One, which knows no separation." Then he added emphatically, "I firmly believe this."

I don't think it was more than three weeks after this conversation that conditions made it impossible for me to continue my study. I phoned Bragotti, explained to him, told him I would resume work as soon as my affairs were in shape once more.

I never saw him again. Before I could get in touch with him, although I made several attempts, he passed away.

When I learned of this the foregoing conversation was forcefully recalled. As time went by I pondered often on it, wondering what his lesson to me had been. I had studied music long enough to know that the relationship between an earnest pupil and a sincere teacher is one of love and trust on the part of the pupil and inspiration and sympathy on the part of the teacher. I looked on Bragotti as both teacher and friend. I analyzed the statement "No one is your enemy; no one is your friend. All alike are your teachers."

If this were true, then I had no enemy in a personal sense, nor any friend either.

I was quite willing to do without the enemy, but I couldn't reconcile myself to the thought that no one was my friend.

Then one day while meditating upon it, it became clear to me that anyone who could teach me to free myself from fear so that I could live more richly, wisely, and abundantly was even more than a friend. He was a benefactor. To such a person I owed thanks and gratitude. I could grasp the truth that if all alike were teachers striving to help me eliminate fear, then there could be neither enemies nor friends, for the terms "enemy" and "friend" stood for the same thing: "benefactor."

Mentally I examined the different human relationships that were mine and tried to figure out just what I needed to learn, just what fear was hidden in my mind; for if everyone was my benefactor, everyone was striving to teach me, help me, free me. Therefore the return I owed everyone for his help was love.

I understood this intellectually, but it hadn't really become part of my consciousness as yet.

Time passed, and the thought was crowded out by the many activities that were mine. Then came an experience that brought it back into focus and proved to me without doubt that I did attract the teacher needed to show me a secret fear of mine and bring it out where I could truly examine and understand it.

I was giving a birthday party for a very dear friend. I had invited other friends because I felt sure they would be congenial, and I was so very fond of them all that I wanted them to meet and find pleasure in one another. I worked several days getting my house spotless, doing my marketing, preparing my food. At last the important day arrived. I was all ready: my table looked beautiful, the white cloth, shining silver, and lovely centerpiece of flowers. Pride filled my heart as I surveyed the results of my work.

There was a half hour that I could take off for rest before dressing. As I passed the telephone on the way to my room it rang. The voice of the friend whose birthday I was celebrating answered my hello.

"I'm desperately sorry to have to tell you this," it said, "but it is impossible for me to get there this evening."

"Oh!" I cried in distress, "you must come. This party is being

given for you. You can't disappoint me like this."

He went on to explain that a business matter had come up and he had to drive to a distant town to see about it; was quite sure he couldn't get back in time for the dinner. He was extremely sorry, but it was unavoidable; the business was very urgent.

"I understand," I told him, all the happy anticipation I had experienced flowing out of me, leaving me flat and empty. "I know you can't help it; but won't you come by later? We will save the birthday cake and coffee if you will."

"I'll try," he promised. "But if I am not there by ten o'clock don't wait. I'll phone you tomorrow."

As I hung up the receiver my heart was heavy. I just knew he wouldn't come. My party was already a failure.

I explained to my other guests when they arrived, and we strove to make the evening gay in spite of his absence. After dinner I cleared the table and brought out the cake. It was a beautiful cake and everyone admired it. I placed it on the table, and we resumed our conversation, but I couldn't enter into it, for my ears were alert for the ring of the doorbell.

Ten o'clock came, and definitely no guest of honor. We talked for another half hour, and my friends decided they would leave. No one wanted any cake or coffee. They no doubt read my disappointment in my abstracted manner and felt I would rather be alone.

When they had gone I sat and looked at the cake. There it stood, all decorated and covered with gay yellow unlighted candles. Seeing it intensified my feeling of disappointment.

"I'm always having disappointments," I said to myself, tears very close to overflowing. "Always. From childhood on I have dreaded looking forward to anything because I knew I would be disappointed. Why! Why! I never do anything to disappoint another. I always try to avoid this because I know the suffering it brings. Why do I have them so often? What is the reason, and what must I do?"

And then, as clearly as though I had heard it said, I received my answer.

"You are always disappointed because you are afraid. You have a great fear in your mind that this will happen to you, so it does. Bragotti told you there was an element of fear in friendship. Now you are face to face with it in this experience. You know your fear and you know your teacher. But you have the power to change such experiences from inharmonious to harmonious. Both cause and remedy are in your own mind. Eliminate your fear, and you eliminate future experiences of this kind. Examine yourself. It is within your own mind."

"In my own mind?" I questioned. "Yes, I guess it is." I reviewed my childhood—full of little heartbreaking disappointments. As I grew older, more disappointments. Then this one, such a big one. It was probably childish to feel this one so keenly, but after the many preceding ones this seemed magnified. I must try to understand why they came and how I could avoid them.

I sat there for many hours forgetful of all but my quest. I dug deep into the memory of my past hurts. It was during this review that I realized I had always held within my consciousness a fear that something was going to happen that would upset my plans and make me unhappy. This fear was projected out into my affairs. Since I sent this fear thought out so constantly and strongly it was reflected back to me through those around me. Instead of understanding this, I resented my associates, felt they were inconsiderate, were slighting me; and my disappointments continued. Then came this last one, and it hurt because I was so fond of the friend who brought it to me. I could now understand that only when we are deeply hurt are we aroused enough to examine the cause and try to remedy it. Life is so wise and so eager that we learn that it brings us these lessons until we do.

So long as I was afraid that I would be disappointed I was sending out that thought. Someone had to reflect it back to me again and again until I learned that the cause was in my own mind. I must cleanse my mind. People were not intent on hurting me. They and their attitudes were merely the outer reflections of my inner fears. Thus reflected, my fears were made visible to me, and I knew that I could change the reflection by ascending to the

Christ consciousness. I could hold in my mind the truth that there is only the One, and the One is love. Then there could be no reflection of self and its fears, of self and its thoughts of separation. God was teaching me through human channels, through people close to me. They all reflected my thoughts back to me. Instead of blaming them I should thank God for the person and experience that had shown me the flaw in my consciousness—and for being shown I could change it. Once changed, it would never come again, for its place would be filled with divine love.

During the years that have passed since the night of the birthday party I have had few disappointments. I have weeded out many of my other fears. If someone offends me I quickly bless him; then turn my thoughts to the task of examining my mind for the fear that is the cause of my feeling hurt or deprived.

Always if I dig deep enough and if I am completely honest with myself about what I find, I recognize that I myself am attracting the experience that is inharmonious.

There is joy in knowing that the more fears I uncover and weed out the more harmony I bring into my own life and also into the lives of others. When I keep my own mind filled with love and gratitude I can never project negative thoughts to others, thus causing them pain. I want to be a projector of positive thoughts only.

What Maestro Bragotti said was indeed true. But I have added two more words to it: "No one is your enemy; no one is your friend. All alike are your teachers and benefactors."

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What Preparation?

ZELIA M. WALTERS

THE LITTLE GIRL in the family was learning to read, and during the long automobile drive she improved the time by reading the words that she knew in the roadside signs.

The car came around an ess curve in the mountainous country. On the rocky cliff toward which it was headed some zealous person had painted in large white letters, "Prepare to Meet Thy God." We assume that this and similar admonitions sometimes found along the highways are intended to startle the erring and make them consider their ways. At any rate the effect is unpleasant even upon those whose conscience is reasonably clear.

"What's the first word, Mother?" cried the little girl as the letters appeared before them.

"Prepare," said mother.

"Prepare to meet thy good," chanted the little girl joyfully. "Isn't that nice, Mother? We're coming to something good."

"It is indeed," said Mother warmly. And all the family was smiling at the little girl's rendering of the grim verse.

"Prepare to meet thy good!"

We prepare for about everything else. We prepare for a rainy day, putting aside a part of our substance, while holding the thought that this is for a time of sickness, loss, disaster. Why does it not occur to us to prepare for a sunny day instead. We could be just as careful and thrifty if we held to the thought that this money was to be used in happy ways, in generous sharing of blessings, in joyful activities that would benefit us in body and spirit. Truly we should be thrifty. The careless person who lets money, the material substance that represents spiritual values, slip through his hands without plan or purpose is in error. Jesus taught thrift on that notable occasion when He said, "Gather up the broken pieces which remain over, that nothing be lost." If we had been there we might possibly have said: "Oh, let the leftovers go. There is such a quantity of bread, enough for thousands of

people, and besides Jesus knows where to get more when He wants it." He sent His helpers out with baskets to gather up the leftovers. But He did not say, "Put this bread away for the day when we may be starving." No, our guess is that He gave it away immediately in happy sharing with those who had need.

When we have prepared for the rainy day some of us go further and prepare for sickness and accidents, even for death. Let us look into our own actions and thoughts. What do we prepare for? What is the turn of our mind as regards what the next hour may bring forth? The old race thought is to prepare for disaster. Witness the proverbs, the part of our common lore that crystallizes for us the repeated thinking of the race. "A wise man in time of peace prepares for war." We have done it for ages, and today's turmoil of hate and violence is the answer. "Blessed is he who expects nothing, for he shall never be disappointed." Truly you will not, for if you go through life expecting nothing at the hands of the Eternal you will have no real gains to count up at the time when you meet the Master of sowing and reaping. "He that stands at the foot of the ladder need fear no fall." Ah! But shall any child of God be so unaspiring that he will let fear keep him at the foot of the ladder? Up, up, into the light of God! There is a hand to sustain you if there is the threat of a fall.

If so far in life you have subconsciously lived in preparation for the rainy day of failure, sickness, lack, disappointment, you cannot be satisfied with the result of your thinking. Suppose you turn about now. Put away with strong denial every lurking thought of the rainy day that may be ahead. Prepare now for the sunny days of life. Study and work, acquiring all the wisdom and skill you can. Use and save and share your substance, thus bringing true riches into your life. And with all your planning and work toward your goal always keep in the forefront of your mind the thought "I am preparing to meet my good. As I advance toward it, it is coming even more swiftly to meet me. I am a child of God, and all that the Father has He shares with me." And when the phrase is transformed in your mind so that your habitual thought

is that you are preparing for good, then is a proper time to turn it back into the phrase "Prepare to meet thy God." For by this time you know it is not a threatening admonition but a joyful one: Prepare to meet love, never failing. Prepare to meet grace for every fulfillment. Prepare to meet thy God.

This Is Friendship

I love you, not only for what you are, but for what I am when I am with you.

I love you, not only for what you have made of yourself, but for what you are making of me.

I love you for the part of me that you bring out.

I love you for putting your hand into my heaped-up heart and passing over all the frivolous and weak things that you cannot help seeing there, and drawing out into the light all the beautiful, radiant things that no one else has looked quite far enough to find.

I love you for ignoring the possibilities of the fool in me and for laying firm hold of the possibilities of good in me.

I love you for closing your eyes to the discords in me, and for adding to the music in me by worshipful listening.

I love you because you are helping me to make of the lumber of my life, not a tavern, but a temple, and of the words of my every day, not a reproach, but a song.

I love you because you have done more than any creed could have done to make me happy.

You have done it without a touch, without a word, without a sign.

You have done it by just being yourself.

After all, perhaps this is what being a friend means.

—SELECTED

Trust

GEORGE M. LAMSA

FAITH IS THE KEY to religion and to an understanding of God and of man. In a vast universe such as ours, trusting in God and looking to Him to direct the course of our life and to guide our words and actions is essential. There is no other way to seek and reach His divine counsel and to understand His ways and His infinite laws. When we do not trust certain people, we try not to have any dealings with them, or confide our problems to them, or seek their help in time of need and despair. On the other hand, we confide in friends and rely on them because we trust them. We must also trust in God, who is the source of love, wisdom, and Truth. When we do not trust Him we fail to recognize His Fatherhood and receive His blessings. As a loving father He is always ready to receive those who are in need, to heal those who are mentally and physically feeble, and to guide those who seek direction from Him.

Throughout His teaching Jesus spoke of God as a loving Father, ever ready to come to the rescue of those who seek Him and to forgive those who have gone astray. He Himself, from childhood to the cross, trusted in God and did nothing without God's guidance.

The history of the Jewish religion, in which Jesus was reared and from which He derived some of His teaching, starts with Abraham on the occasion when God told him to leave his native land, home, and relatives and go to a strange land, which God would show him. Abraham trusted the Lord and left his country. Unlike Moses and the Pharisees, He asked for no signs and wonders. He had no books to guide him and no prophets to consult, but something bigger and stronger than temples and prophets, something that is the key to the understanding of God and the laws of the universe, namely faith. Abraham had faith, an abundance of it, and that very faith in God was the little mustard seed that today has grown into a large tree with many branches pro-

ducing the fruit of eternal life. Since the days of Abraham the world has been brought closer to God and has received inspirations, spiritual blessings, and the Hebrew and Christian Scriptures. Today millions of Christians, Jews, and Mohammedans derive much comfort and consolation from their several faiths. Where would religion and the Scriptures have been if Abraham had not trusted God?

This is why the apostles in their sermons always praised Abraham for his strong faith in God and called him the father of the Faithful. Indeed to Peter, Stephen, and Paul Abraham was the bearer of the standard inscribed with "Trust in God."

Abraham left his home and relatives because he had communed with God in a vision, a means of communion that people today call a dream. Indeed it may be easy to believe in men's promises; but to believe in a dream is another thing. I wonder how many people today would heed instructions given in a dream? Nevertheless Abraham believed in the divine vision and started to travel over an expanse of desert that until recently was never charted and some parts of which were only recently discovered. Abraham led a number of men, women, and children with their flocks and cattle into this arid desert, their supplies of water and food carried in containers on the sides of camels and donkeys. The little company had to pass through regions of which they knew nothing, meet strange and hostile tribes, search for wells, dig new wells, and rent pastures and wells from friendly tribes.

They confronted other difficulties that no one can understand or appreciate without having spent some time in the desert or in the jungle. Sickness, heat, snakes and other pests, and scarcity of food and water at times make life difficult and hopeless. These are the things over which man has no control and which he can overcome only by trusting in the infinite power of God. What can men do under such circumstances without faith in a higher power? Sooner or later doubt, fear, and discouragement will bring disaster to such an undertaking.

On the other hand, the desert dwellers have many other difficulties and advantages in life. They look to God for their needs

and for protection. They travel by means of the stars. They study the seasons and are able to predict rain and prosperity and drought and food scarcity. So they act accordingly. In the vast arid desert they cannot help feeling God's majesty and omnipotence and seeking His direction. The glory of God is abundantly revealed through the works of His hands. The sun, stars, and moon never fail in their functions.

Simple tribal peoples and their leaders believe that there is a guiding force behind all these vast and mysterious phenomena. This force they call Allah, God, which means the source of life and understanding. They trust in Him because they know He never fails His creations. Likewise the sun, moon, and stars never fail to appear. These heavenly bodies have been keeping to their courses in the heavens for unknown ages without the slightest change—not even by a millionth of a second is the sun, moon, or earth early or late. Each functions just as it did the day it was ordained. The power that guides and directs the heavenly bodies can certainly be trusted. For what is man compared with the universe? What are man's needs compared with the infinite power of God? That is why the Psalmist cried:

"What is man that thou art mindful of him?
And the son of man, that thou visitest him."

On the other hand, flowers and birds trust Him; so why should not man, who was created in His image and likeness?

Through his faith in God Abraham was able to solve every problem, guide his people, meet their needs, and obtain favor in the eyes of strangers. No doubt Abraham was confronted by many difficulties, some of which he overcame and some of which he had to make the best of. But he always looked on the bright side of life, going forward with eyes fastened on Palestine, the land that God was to show him. His mind was occupied with the divine promises that God made to him. He had no fear, pessimism, or mistrust. The God in whom he had put his trust was great and could overcome any obstacle and solve all problems. His faith in God never wavered.

We should always look on the bright side of life, for only by

so doing can we see the future that lies before us. When we look on the dark side we see nothing but despair. Jesus said, "Walk while ye have the light." Men stumble when they walk in darkness. Light is truth and understanding and a lamp to guide their feet.

Faith in God removes the fear that creates dark images and despair. Fear is the seed and ferment of evil. Today with all our books, our sciences, our religious and material resources, we fail to trust in God. We entertain fear for the morrow; we predict insecurity, shortages, and want. We are constantly reminded of tomorrow. We spend billions of hours trying to find means by which to make our future secure. We put our trust in the wisdom of men who preach these doctrines, but we fail to trust in God.

The Bible says man harvests what he sows. When we sow fear, we clog the channels and harvest poverty. When we trust in God, we permit His abundant supplies to flow. This results in plenty of work and food for all.

Today leaders in the field of economics and science are talking much about future security. They are trying to devise a new system of economics by which security may be permanently established and poverty and want banished forever. What kind of security can we have without trust in God and confidence in one another? Have we not tried many other systems and ideologies? Many have failed because of lack of spirituality.

On the other hand, what is the use of spending millions of dollars for churches and Bibles and just praying and glorifying Jesus' name if God's commands are broken and His will not done? What good is our religion when we fail to intrust ourselves to the hands of God and practice His Son's teachings?

Jesus told His disciples and followers not to put their trust in material things, nor to worry about tomorrow. The very God who takes care of our needs today is the Lord of tomorrow. Indeed these statements may be difficult to understand for those who have everything and therefore feel no need to pray for their daily bread. They are however easily understood by thousands who have had experience with God and who turn to Him for their daily

bread, health, and other things that make life worth while. Indeed there are thousands of examples and demonstrations. Many men and women have performed wonders and miracles in their work by trusting in God. We need not go back to Bible times to prove that faith works.

During the recent depression, when everything seemed dark and hopeless, a certain Christian denomination undertook the building of a large edifice, which seemed extravagant in such times. There was great need for it, and the builders had faith in God and in His power to overcome all obstacles. When the building was started the need was met. Money began to flow in rapidly from all directions. The response was so generous that those in charge advised the people to stop sending money. This may sound unbelievable but it happened in this country, and I know some of the men who made the request that people stop sending donations.

Twenty years ago I began a lecturing and preaching tour in America without salary. I was warned that I would meet insuperable difficulties, but I was eager to try it out. I had traveled in many countries without money and overcome such difficulties. At that time however my English was poor, and I had no friends to rely on. I started from Washington, D. C., with less than five dollars, but strong in the faith that my needs would be met, that the same God who had taken care of me in other lands would stand by me still. In four cities I found money on the street to the extent of eighty-five dollars. In two meetings where I spoke I met the presidents of two railroads, who after the service shook hands with me and told me to see them in their offices, at which time they gave me passes over their lines. In some places I was entertained, and in others people contributed in a small way toward my expenses. I returned to Washington with more than one hundred dollars and enriched by experiences that strengthened my faith further and made me see that faith works wonders, not only in Palestine and Arabia but in America as well. I found that the American people are just as hospitable as are the Arabs and others in the Near East, who are noted for their hospitality. I found that trust in God is the only assurance of success.

Hints for Bible Students

RUTH B. GILPIN

THE MOST IMPORTANT contribution the Hebrew people have made to man is the Bible. More clearly than any other people they thought of God as one, as one Father ruling in righteousness and goodness. Out of this idea of God, out of the deep-seated convictions of illumined souls, out of the tried and proved experience of the people came the Bible. This book is a summing up of man's highest conceptions of God. It is the record of man's findings of Truth and it confirms Truth. No other book has so aroused or calmed, frightened or gladdened man as this supreme book, and none has ever so glorified man, for it tells him that he is the image and likeness of God and that his heritage is in the heavens of infinite love.

To deal in negatives, the Bible is not a scientific book. It is not an accurate history. It is not theological if by theology we mean a distinctly enunciated and elaborately defended system. These facts should not disappoint the seeker, for if the scientist wants an explanation of phenomena he can turn to science; if he wants history he may turn to authentic records; if he wants theology he may turn to systems. But if he wants Truth he turns to the Bible.

The theme of the Bible is God and man; Christ is the pattern of unfoldment; its aim is man's good, and its end is the glory of God. The great reality under discussion is man's free and unrestricted access to God. It is like a two-edged sword, on one side God and on the other side man. This two-edged sword is a symbol of the relation of God and man: one necessitates the other.

When the Spirit of truth within the individual kindles the desire to study the Bible the question arises: "How shall I approach it?" Since the trinity of Being is the fabric of all being, three viewpoints present themselves with reference to the Bible: the body of it, the soul of it, and the spirit of it. Scholars of keen

intelligence and unquestioned sincerity have accepted one of these three viewpoints of the Bible. Man cannot perceive anything outside of his consciousness, nor possess anything beyond his own awareness, therefore his choice of interpretation is a reflex, an expression, of his consciousness.

The Scriptures represent an evolution in consciousness; the selection of these writings as sacred scripture was the result of an evolution in consciousness, and the individual's interpretation is likewise a result of an evolution in consciousness. The supreme interpretation is one made in terms of life. Only one person has made this interpretation. "And the Word became flesh, and dwelt among us." Ultimately every man must do this, for the course of revelation is progressive until the supreme revelation is attained, the manifestation of God. Wherever any individual is today, whatever realm he is in, he is the sum total of his interpretations of Truth.

The body of the Bible is a veritable gallery of all kinds of persons, conditions, and situations. The history of the Children of Israel is a humiliating record of ingratitude, idolatry, rebellion, and unbelief. If something deeper and fuller were not hidden therein its value would have perished in the march of the centuries; so it is evident that these experiences and incidents convey secrets that the spiritual seeker must know as he treads the path of attainment.

The soul of the Bible presents moral, ethical, and civil laws that are supreme, for the code contained in it is founded upon the impregnable foundation of righteousness. It is significant that often trifling matters are recorded, not great deeds but rather deeds of men and nations of which they must be ashamed. It details with scathing and unsparing severity the sins of the greatest men: the drunkenness of Noah, the lying of Abraham, the trickery of Jacob, the anger of Moses, David's sin, Solomon's weakness. If we look back of this we see the potentialities of *the* man, and heeding the lesson, we have a chart for right conduct and character building. Clearly outlined is the law of cause and effect, sin and its bitter consequences, good and its reward. With

such an outline we should not hesitate to set our feet upon the path of right practices. Paul said, writing to Timothy, "Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction."

As for the spirit of the Bible, if we should remain preoccupied with merely the body and the soul of the Bible, we should miss what the writers really tried to convey. The spirit of the Bible reveals the omnipresence, omnipotence, and omniscience of God and the sure and certain triumph of good. It reveals that life never dies and love never hates. It reveals that creation is moving on even through tragedy and disaster to good, that right and wrong can never amalgamate, and that man is assured of victory through Christ.

When Jesus said, "He that hath ears, let him hear," He warned against mere curiosity or intellectual interest and sought to fix in our mind a sense of responsibility, teaching us that the extent of our benefits depends upon our faithfulness. In saying, "We believe all the doctrines of Christianity spiritually interpreted," Unity is in accord with Jesus' instruction. Unity teaches men to go within themselves for spiritual instruction and to establish this instruction by applying it. The Holy Spirit is the true author of the Bible and it is only through the Holy Spirit that it can be interpreted aright.

The Bible has substantially one declaration to make: God "all-mighty." Around this central idea two main themes are developed, one in the Old Testament and one in the New Testament, each presenting a different dispensation, a different constitution, for the ordering of God's world; and we are impressed with the contrast between them. These two constitutions or dispensations are the product of two different periods in the unfoldment of man. The form of administration is different in each period. Under one dispensation the administration is that of law, under the other that of grace. One follows the other in natural sequence, and when the law is fulfilled by love it is superseded by the dispensation of righteousness.

The main theme of the Old Testament is "Fear God and

keep His commandments." The law as given by Moses is founded upon eternal distinctions between right and wrong. It is full of dire threatenings for those who sin and equally full of promises of forgiveness and good for those who repent.

The main theme of the New Testament is "Love God and receive His gift of grace." Jesus gave the new commandments "on the mount" and by living them. They were not intended to abrogate but rather to complete the law. Jesus said He had come not to destroy the law but to fulfill it. He let it be understood however that obedience had nothing to do with a superstitious adherence to the letter of the law; it was a surrender of the heart and will to the inmost spirit of the law.

The Mosaic law is provisional while the grace of God is eternal. The rigid simplicity of the first sentence in the Bible, "in the beginning God," sounds the keynote of the whole book. In this sentence we find an explanation of all being. The One is all there is; all extension, variation, and modification is of the One. God objectifies Himself in creation, multiplies Himself in emanations; but this does not subtract from the One or change the nature of multiplicity.

In our daily life it is essential that we enunciate the principle of oneness: "in the beginning God." It makes us see that Spirit permeates all being and is eternally receiving a tribute from every region. Governed by Spirit, we are not tossed by the wind, terrorized by appearances, or stampeded by circumstances. The issue of every experience is determined by the principle upon which we stand. Governed by expediency, we are constantly disrupted, while governed by the principle of oneness, we are rooted and grounded in and thrill to the continuity of good. Governed by this principle, we do not pass by "on the other side" of any problem; we face the Truth in it.

A few words give the rule of creative, constructive thinking: "In the beginning . . . God said . . . and there was . . . and it was good." This is the perfect pattern for our creations.

Whether we are interpreting the Bible from the standpoint of the unfoldment of the race, of a nation, or of an individual, it

traces the ascending urge in man from Adam to Christ. This "ascending urge" within man descended upon him from the Most High, and the law inherent therein requires that he ascend. Man carries this upward urge within his being, and it sounds a triumphant note within him.

In the unfoldment of the race, a nation, or an individual there are times of faith, joy, spiritual ascendancy, imagination, law, judgment, will, love, wisdom, and the time of the prophets. The prophets of old and the prophet within our soul repeat over and over the covenant between God and man: "I . . . will be your God, and ye shall be my people." "Return unto me, and I will return unto you."

Then one man came to prepare the way for One who was greater than he. This One who came was the Word made flesh; and He is the only one who has interpreted the Truth in terms of life.

No greater symbol of the old theology's bowing before the final revelation of Truth can be found than the bowing of the wise men of the East at the manger where lay the Christ child. They offered Him gold in anticipation of the command "Sell that which thou hast . . . and come, follow me." They offered him frankincense as a symbol that their own rites were ended; why worship at the altar with smoke and perfume when the Whole had come! They offered Him myrrh; for theirs was the inner vision to see the tomb so that the Resurrection and supreme victory might be consummated. Kneeling there, these scholars of the East turned forever from the wisdom of worldly things and accepted the new vision of love made manifest.

Jesus was steadfast as to His mission: "I should bear witness unto the truth." We fail to bear witness to the Truth because we choose to bear witness to the lower values of life. He said, "I know whence I came, and whither I go."

The birth, the life, the death, and the resurrection of Jesus are a delineation of the path of ascent that all must climb. To stop at His birth or death would be to go but halfway; we must emulate His resurrection. We must copy His life on that plane,

on the resurrection plane, if we are to attain His consciousness. Our ability to glorify the Almighty involves our awareness of and obedience to the resurrection principle. Man complains that he has the same old problems, the same old work, the same cross; but instead of dealing with the "same old conditions" man must deal with the resurrection principle within himself, which will bring salvation and release. A sincere study of the Bible reveals "the way, and the truth, and the life." Two comparative words, "as" and "so" are called to our attention. "As in Adam all die, so also in Christ shall all be made alive." "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." "As" describes man as he is, "so" is the promise of what he is to be.

The Old Testament retains its venerability and power, and in the light of the New Testament it increases in clearness. The New Testament is the continued unfoldment of the plan of good. Like a torch the Bible has burned through the ages, and its light has flared when the light burned low on the altars and in the hearts of men. It has never stopped telling the story of God's goodness—not man's. In it we shall all find treasures until every man is like unto "the Word," which was before the world was. It was that Word which made possible the Bible.

That Which Thy Lord Intends

That which thy Lord intends for thee no chance
Can keep from thee, beloved. Then fear not.
He knows and He controls each circumstance;
Nothing affecting thee escapes His glance.
He loves thee, and His plan for thee is higher
Than farthest reaches of thine own desire.
Then rest and watch with wondering each day
The means by which He opens up the way.

—FAITH BUSHNELL

How to Demonstrate

YOU AND WEALTH

STELLA TERRILL MANN

Part Seven

IN THE PREVIOUS articles we have discussed demonstration and the things for which we can pray aright. This has been necessary by way of pointing the way to demonstration before we could get down to concrete cases such as yours.

If you should walk into my room today and ask for help, you would find after analysis of your problem that it had grown out of one of three desires: life, love, or learning.

In this article let us talk about wealth or supply. When we speak of "constant supply" we are too likely to think in small terms, in terms of how much we can do without, rather than in terms of how much we can use, multiply, and pass on.

If your problem has to do with money or wealth you cannot afford to think small, limiting thoughts. If you want to earn an ample income the first thing you must do is to come to a decision about it. For decision is the first step in any journey, and it certainly is the first step in getting any desire of your heart.

There are two ways to do things, a long way and a short way; a way of working with things on their own plane, using the laws governing them, or of reaching up and getting and using a higher law.

If you want financial security you can go through school, take specialized training, be educated to a certain profession or business, make yourself valuable to an employer and so earn. You can work hard, save carefully, deny yourself many comforts and conveniences, allow yourself no luxuries, invest carefully, and end up in your old age with financial security.

Or you can take the quicker and surer way. You can demonstrate plenty here and now by using a higher law that supersedes the lower, slower one. This is the method all men who have made great fortunes have used. It is the method that Russell H.

Conwell talked so much about in his "Acres of Diamonds" lecture. That whole lecture was based on two truths which are even more workable and important today than they were when he went up and down the country lecturing.

These two truths are: To be able to serve or meet a broad human need is all that is required to create a fortune; the way to begin is right where one is, without waiting for capital, influence, or any other force outside one's own self. Conwell's own life was a proof of the soundness of his preachments.

Conwell gave many instances of people who had created fortunes with new ideas, which they had accepted and put to work, ideas that met a human need. Most of us make the mistake of thinking that we must be in competition with others, a notion growing out of a hidden belief in limitation. Over and over Conwell said and proved that this was the way to make a fortune.

What he said is so true that anyone can prove it for himself by reflecting a little on the great fortunes made in America. What is the telephone but a servant of human need?—or a railroad, or a steam engine, or a vacuum cleaner, or a windshield wiper, or any and all of the many goods and gadgets that we use so frequently and that once did not exist.

George A. Hormel, founder of George A. Hormel and Company, once told me that the way to create a fortune is to find a new way to do an old job. Service, he said, was another name for wealth. And is not that true? Is not the telegraph a new way to get a message across the continent, superseding the courier on horseback and the pony express? This service aspect is discernible right down the line, from glass jars to hold fruit to automobiles.

If you can discover a human need you are already on the way to finding a way to fill it. Your fortune lies in your head and not in some bank. Your ability to think constructive thoughts, to see ways to serve, is your real fortune. For you will act and nothing can keep you from acting according to what you think.

You may say: "Agreed, if I can get a good new idea, I can make a fortune. But where shall I look for that idea?"

Here is the answer. First realize that you live and move and have your being in God, all that is good. Now get this truth into a picture for better understanding. Let us imagine God-Mind as the ether around you, covering the city where you live, covering the whole earth, and stretching out from our planet in every direction to the farthest ends of the universe. Imagine this ether as a sea in which all the planets, including our earth, float.

Now let us bring our picture closer. Think of this same ether, God-Mind, as being the same sea in which rests every atom, every electron of all known matter, whether it is the blood, bones, and flesh of your body, the metal of your car, or the petals of a rose. Take one more look; imagine that planets and atoms not only rest or revolve in this mind substance or God-Mind but that they are held in their place by it; that God-Mind fills all space between planets and between atoms alike.

Now we are back where we started. We live and move and have our being in Him. It is not something way off somewhere, outside ourselves, but "nearer than hands and feet."

Let us look at this ether sea again. In it is all that is, all that was, and all that can be. Every great soul has at some time found it for himself and used it. They tell us about it. Edison went there for all his ideas which became inventions. Marconi, Steinmetz, and our unknown ancestor who invented the wheel; the woman who invented the trolley switch, and one of my friends who just invented a new device for spraying on concrete, all went there for their ideas.

Is this "sea" for inventors only? Oh, no, it is for everyone! Beethoven, Michelangelo, Galileo, Spencer went there for their ideas. Every humble man or woman who prays, "O God, show me what to do!" goes there.

You too, can go there. You don't need money, capital, or new clothes for the journey. You don't need car or plane fare; you don't need to retire to the country and be alone to invite it; you don't need a powerful friend to plead for you. No. It is so simple that you will scarcely believe it. Stay right where you are! Go into the silence, contact God, and think your way to it.

You can "tune in" to God-Mind because you already have the necessary apparatus if you have the ability to think. But you must think first! Always, always, you must take the first step. For man has free will. He may choose. He is not forced. But when you start this power going, you will find it is something like connecting your electric appliance to the power house; the current is there instantly, and only you can turn it off. It cannot turn itself off. This is a fact that inventors, composers, and writers have proved over and over.

All the writers and successful business men and women I know admit they don't know where their best thoughts come from. They only know that they begin thinking because they have first come to a decision about some desire, because they know there is an answer and start to pay attention, and the needed idea comes. This holds true whether it is an idea for creating an entirely new thing, or for handling a customer, or for advertising certain wares.

The first problem is decision. Then we seek, knock, ask, and it is done unto us. The ideas come from that sea of all there is or ever can be, from God. Along this line Emerson wrote:

"I am constrained every moment to acknowledge a higher origin for events than the will I call mine. As with events, so is it with thoughts. . . . I desire and look up and put myself in the attitude of reception, but from some alien energy the visions come."

You may say: "That is very well, if I had leisure, time. But I am chained to my daily job."

This same Russel H. Conwell that we have been talking about found time to live two lives! He lived eight hours a day for himself and eight hours a day for little John Ring, who had "died for him." Go to your public library and read "Acres of Diamonds." It will give you an idea of how much one man can do.

If you think you have not time to find a new or better work to do, a work more to your liking, a fortune to use and share, read how others have done it. Read the autobiography of Benjamin Franklin. Franklin budgeted his time more carefully than

most of us ever budget our money, and he knew the value of time. Read "How to Live on Twenty-Four Hours a Day," by Arnold Bennett.

When you have done reading you will find you are right where you were—unless in the meantime you have first come to a decision that you can do these same things.

It is no use to pray, to receive an idea, if you do not act on it. All of us have wonderful ideas. The successful people do something about it. Desire is prayer. Work is prayer. Thinking is prayer. Decision is faith and prayer.

You must see wealth all around you if you are trying to demonstrate wealth. You must see it in all nature, which is generous in supplying us beyond our own conception. You must rule out all thoughts of limitation. The more you think you can do without the less you will have to do with.

It is easier and more pleasant to succeed and march forward than it is to stand still, mark time, and think up excuses for your failure. And it certainly is easier to demonstrate the good things of life than it is to exist without them, just as it is easier to smile than to frown; it takes less energy and fewer muscle movements. For as Dorothea Brande points out in her book "Wake Up and Live," it takes energy to fail.

Nature or spiritual law works with the one who works constructively, the one who seeks answers, seeks new ways to do things. To lie dormant is to go against nature. To accept any condition or situation as final and without remedy, when it is unpleasant, unproductive, and harmful to others as well as yourself, is sheer laziness.

Getting an idea is not enough. You must put it to work. Here is an example of what I mean:

Five years ago a man came to me wanting to know how he and others in his predicament could go about having laws made to force home owners to use architectural plans when building a house. His reasoning was this: Since only about fourteen per cent of all home builders use the services of an architect, and since half the architects are going hungry for lack of work, a law

forcing their services on the public would enable them to earn a living. That was only part of his plan. He would further force the home builder to pay ten per cent of the cost of his home as an architect's fee.

His complaint was that as things stood home owners bought what they thought were plans from banks, material dealers, and building companies for as little as twenty dollars. The result, he proved, was shoddy homes, ugly homes, and more expensive homes than would result from high-class plans and protective specifications. His story was one revealing conditions from which everyone suffered because of lack of a better method, lack of information, lack of ideas.

In his plan for remedying the situation the architect did not include any idea of how to benefit the home owner or how to serve him better; or of how to serve better the contractor, who would much rather build by good plans than shoddy ones; or of how to benefit the material men who might prefer to sell higher-class goods but were prevented from doing so if the plans and specifications did not call for them. No, he was thinking only of how to earn more money for himself.

That is not the way to earn money, and I told him so. The only way to earn money is to give goods or services for it. Here was a grand opportunity for service. I told the man to go after a new method or plan for serving all three groups, of bringing them together for the benefit of all and not just of himself, and to do it in such a way that they would all want to co-operate because they would benefit. Force always is the wrong way out.

He got the idea all right. But he let it lie dormant for two years, while he suffered poverty and knew all kinds of shame and humiliation through lack of work. Then he came back for help again. This time we "got down to brass tacks." He still wasted time and energy however and made excuses for himself for not trying out his idea. After three more years now he is just getting started. He is already earning more in a day than he used to earn in a month, and there seems to be no limit.

There is a saying among businessmen that "the customer gets

just what he pays for." This is true in all life. We get only what we pay for in health, wealth, or happiness. If we want a fortune we must buy it with service to others. If we can serve only one man we get value received. If we can serve a million our pay is in proportion.

A fortune-making idea need not be a big idea. What was the dime-store idea but a simple one of better service? A clerk thought it would be a good idea to put a variety of small articles, all the same price, on one table where everyone could see at a glance what he wanted. The idea is still there, still working, earning millions, for it was put to work!

All that the Father has is yours. If you do not take it and make use of it to grow and to go forward, you are not living up to your capacity. Turn now to God-Mind, the reservoir of all there is, and start to demonstrate abundant supply "pressed down . . . running over."

To Be Continued

Daily Statement

That which I desire comes forth for me without effort. I do naturally and joyously that which is at hand. The divine intelligence within me makes at-one-ment with the divine intelligence in the substance that I handle; God, good, within me, radiating, permeates all things that I handle, and God, good, within all things, animate and inanimate, responds instantly and intelligently to my touch. Therefore my work is done in ease and comfort, and my tasks are quickly and quietly accomplished. I am at all times tranquil and assured.

I do not fear work, because I am its master. I am the master of my day. I have only to do that which I desire to do; I desire to do only that which it is right for me to do; all things work perfectly, in divine law and order, and results are sure and right.

Divine intelligence in me speaks to divine intelligence in substance, with divine results!—WRIGHT FIELD

A Mother to Her Son

ESTELLE TAYLOR KEY

YOUR COUNTRY has called you, and in obedience, putting aside all your cherished plans and personal attachments as well as your chosen work, you lay your all on the altar of might with a prayer in your heart for the ability to believe that the cause is not only just but right.

You, my son, to whom I, like thousands of other mothers, hoped that these things would never come, have gone to war. You have gone forth out of my sight, but from me you have not gone. You remain in my heart and in my mind; and in my constant thoughts about you I commit you into the keeping of your higher self, the Christ who dwells in you, the Son of the Most High God, whose presence is ever with you to guard, guide, strengthen, and protect you wherever you are and in all things that you now must do.

We never talked much about this higher self, you and I. At least we never called it just that. We referred to it as your better self, your conscience, and the like. I wish now that I had drawn closer to you and been more frank and open and trusting so we might have come to a better understanding about God together; that I could feel that you really know God as a presence, *the* presence, rather than as just the name of deity; for I am sure that in the days to come you will need to know Him intimately and commune with Him often, spirit with Spirit. He is not afar off but around you and within you, your help in every need. "Draw nigh to God, and he will draw nigh to you" is a law of protection for us in times of weakness, discouragement, or danger, and prayer is our means of drawing nigh unto God and His help and protection and drawing upon Him for needed wisdom and strength in our every extremity. I have deep faith that you will feel the drawing of Spirit deep within you and that you will turn to Him constantly for the help that you will need, so I feel peaceful and secure in committing you unto His care.

It is hard for a mother to part with her children, where the separation promises to be long and uncertain, and it is harder still where there are the dangers of war and its contaminating influences. But what we must do we can do; and in very truth you are not my own. Before you are my son you are God's son, and dear to Him as you are dear to me; and even though you are called to walk through the valley of death, I believe with all my heart that He will be with you to sustain, comfort, guide, and protect you, that you will sense His presence there with you, and know Him to be the one and only presence, both with you and with those who oppose you under the name of enemies; for in reality all mankind is one man and God is their common Father Spirit.

My prayer is that you may always know that it is not men you are sent forth to fight and destroy, but hate, fear, greed, arrogance, and ignorance of the oneness of men. So let your own heart be your first battlefield, and there slay off all of the enemies of the human race within your own gates. Having purified your own heart, go forth then to meet each opponent as a brother man, a son of God like yourself. How he meets you is his own responsibility; and you can trust the active Spirit of God within and around you to bring you through and bring you into your own good, for the same Spirit dwells in both of you and blesses him who acknowledges it.

Remember always that "liberty, justice, righteousness, and peace" are basic principles that should be dear to every man irrespective of his race, creed, color, or station, and that each nation according to its lights is contending for just these principles. Therefore instead of bitterness and condemnation, which is as poison to your own soul, let your heart be filled with the love of God, and pray for the quickening of the light of understanding within all men so that all may see and know that good is attained through unity of spirit and not through strife and destruction. Let no spirit of revenge taint your soul and blur your vision. Remember quickly the example of the Christed Jesus, who met hate and force with love, saying, "Father, forgive them; for they know

not what they do." If you must, on orders, work destruction, let your prayer of forgiveness include yourself.

In submitting to the authority of your superior officers let it be as unto God, not unto man, so that you may keep your own heart pure and true, knowing that obedience is a virtue and authority a responsibility unto God. In unpleasant and painful, trying situations, know. "This, too, will pass away"; the good only prevails, and be strong in heart and clean in word and act.

When lonely in the midst of men or in the solitude of your own soul, stretch forth your thoughts to touch the Spirit invisible, which is always closer to you than the body you wear or the breath you breathe, and there you will commingle with all that you love, and all that love will touch you in Spirit to cheer you and bless you with their prayers.

In danger be still and firmly know God. Cleave unto Him and He will cause you to see the safe course and the right action. In hunger and thirst of soul and body he will pour out living substance to nourish you right in the presence of your foes. In hurt or sickness of body He is the restoring life that seeks your acknowledgment in order to make you whole. Believe in life and you shall live; for your soul is the breath of His Spirit and "your body is a temple of the Holy Spirit." "The temple of God is holy, and such are ye."

The Perfect Law

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, and righteous altogether.
More desired are they than gold, yea, than much fine gold.
Sweeter also than honey and the droppings of the honey comb.

—PSALMS

Not Made with Hands

FRED A. BARROW

FORM AND SHAPE are the only things in this universe that are not eternal. Forms and shapes constantly are undergoing change. Spirit is eternal, life is eternal, law is eternal, matter is eternal, but forms and shapes are not.

Years ago I saw a picture, an artist's conception of heaven. It was representative of an immense and beautiful city of splendid buildings and grand avenues, with noble trees and colorful gardens interpersed throughout; and through the avenues and streets roamed human forms clad in white and variously colored robes, the blessed inhabitants of this blessed city. Fountains played within the city. From above a golden light shone upon it, supposed to be the light of God. It was a highly imaginative depiction of heaven, and an altogether untrue one; it was simply a glorified city of earth, a picture of forms and shapes built by the hands of men and therefore not an eternal city.

Now Paul, in II Corinthians 5:1 has this to say: "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." Paul knew, even as we know, that this human form does change as do other forms or shapes, whether animate or inanimate.

Heaven is not a place of forms but a condition of Spirit, and Spirit has neither limits nor limitations, and it is not even temporarily confined in forms or shapes. Neither this body of mine nor that body of yours can confine it, for it is not only within us but is also without us. Our body is but a tabernacle of Spirit, not a locked dungeon for Spirit confinement. As the air that we inspire and expire and that is so necessary to the preservation of our bodily form is but a portion of that sea of air which encompasses the whole earth, so the Spirit within us that is so vital to our spiritual well-being is but a portion of that Spirit which pervades all space, the Spirit of the universal God, which is without form.

Why then do so many of us imagine the kingdom of heaven to be a place of earthly forms, of hand-built houses and palaces and streets and gardens? Because we have been so misinstructed; because we have been taught that heaven is a glorified country floating somewhere in the blue of the sky; because we have allowed our earthly desires to dominate our spiritual insight.

The Master Himself said: "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." How then can the "kingdom of God" (which is the kingdom of heaven) be made up of noneternal forms and shapes such as have been vainly imagined by the nonspiritual, if it is within the confines of our earthly body, and if it is eternal? If, as Jesus said, the kingdom of God is within us, then He must have meant that it is a condition in which we are at one with the universal Spirit of God and not a place of earthly forms. It is true that Jesus said, "In my Father's house are many mansions," but we must not forget that the Master spoke at all times in the figurative language of the East, and we must not accept that word "mansions" too literally.

Let us remember that the letter killeth and that it is the spirit that giveth life. Surely by that word mansions He did not mean residences built of brick or marble! I take it that what He did mean was "many spiritual conditions"; for in some of us a spiritual condition of faith is dominant, in others a spiritual condition of love is the ruling quality, whilst in many of us there abounds above all else a childlike simplicity and trust in the All-Father. You will remember how Jesus "called to him a little child," and set him in the midst of His disciples and said to them, "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

Hannah More, an English authoress, described heaven as a condition of "perfect purity, fullness of joy, everlasting freedom, perfect rest, health, and fruition, complete security, substantial and eternal good." And that accords with my own spiritual conception of heaven. And I believe that even now we can, in a greater or lesser degree, so adapt our spirit, and through our spirit our

body, to a state of purity, of joy, of freedom, of rest, of health, of fruition, of security, of substantial and eternal good, that we get a consciousness of heaven. Wrote Benjamin Franklin, "By heaven we understand a state of happiness infinite in degree and endless in duration." So heaven is happiness, and happiness is attainable only by obedience to the laws of God: to spiritual law, to moral law, to biological law, and to physical law. To keep these laws makes for happiness of both mind and body. To transgress them makes for unhappiness of mind and illness of body; therefore heavenly happiness is dependent upon a condition of obedience to God's laws.

Heaven is not a free gift of God to us, but a spiritual attainment wrought by us in ourselves by our acceding to the will of God, by our accepting His guidance. The Spiritual qualities of heaven must be cultivated in us now if we would have them bear fruit in the hereafter.

"That happy sense of direct relation with heaven is known evidently to multitudes of human souls of all faiths and in all lands," wrote John Ruskin, artist and author, who gave away his inherited fortune because he felt he had done nothing to deserve it. He goes on to say, "Evidently it is often a dream—demonstrably, as I conceive, often a reality; in all cases dependent on resolution, patience, self-denial, prudence, obedience; of which some pure hearts are capable without effort, and some by constancy." I would amend that terminal phrase to read "and *all* by constancy"; for did not the Master say, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God"? We cannot plow a straight furrow either to heaven or to health of mind, body, or estate if we keep pausing to look back. However, as Ruskin intimates, the attainment of heaven depends in some measure upon the practice of such qualities as "resolution, patience, self-denial, prudence, obedience."

That heaven is not to be thought of as a place of material or earthly forms is to be deduced from what Jesus said in the Sermon on the Mount: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break

through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." Spiritual qualities cannot be consumed by moth or rust, neither can thieves steal them; once developed in us, they are ours for eternity.

Spiritual qualities are "not made with hands"; they are produced by obedience to the will of a loving God. And whether a man or a woman is rich or poor in this world's goods, if he or she is in possession of those qualities they will be carried forward into the kingdom of heaven. We have known wealthy persons filled with spiritual love and spiritual faith and Godlike generosity, and we have known persons poor to the point of poverty who possessed little of faith, hope, and love; and we have felt that the ones rich in this world's goods had a better assurance of eternal happiness because of their spiritual qualities than did the poverty-stricken ones who lacked those spiritual qualities. Based on what I think to be a misinterpretation of Jesus' story of Lazarus, the beggar, the erroneous idea has too long prevailed that those who are poor on earth shall be rich in heaven precisely because of their poverty here, or that those who are unhappy on earth shall be happy in heaven because of that unhappiness. Is it to a man's credit or to God's glory that he should be impoverished on earth, in the midst of God's bounteous abundance? Or is it to a man's credit or to God's glory that he should be unhappy on earth, with God's goodness available for his spiritual joy at all times? I believe that poverty can be transformed into riches and unhappiness into happiness. I believe that here and now Christian men and women may enter the kingdom of God.

Heaven is not a place built with hands, but a spiritual condition, a state of oneness with the Spirit of the eternal God, which is the universal principle of love and health, of order and happiness, of peace and progress, of everything that is good.

By the cultivation of God qualities we do not merely prepare ourselves for the kingdom of heaven; we enter it. Heaven must be in us before we can be in heaven. And it is within us; the Master so declared.

My Path to Truth

WILL ALLAN ROBERTSON

I WONDER IF you realize the utter hopelessness, the agonizing sense of frustration, of one who lies for years on a hospital bed without hope of recovery and who yet in his false modern sophistication professes atheism, scoffs at the God within him, and laughs at those followers of Truth who gently point out to him the way to the Path?

The dawn of a new day brings no joyful expectation, no feeling of progress, nothing but the maddening thought that ahead are hours of searing pain, drugged half-sleep, and bludgeon blows of hopelessness; the demoralizing thought that germs that medical science calls deadly are gnawing continuously, that a cure depends on haphazard external factors that either succeed or fail blindly, and that it is entirely impossible for the person himself to do anything to bring about a cure.

It is bad enough when this attitude is due to mere ignorance. But when it persists despite attempts toward enlightenment by friends, it is, I fear, an indication of the tenacity of false modern doctrines breeding cynicism and disillusionment.

The world is in need of Truth as never before. There is no transcending the gentle comfort inherent in the knowledge that the kingdom of God is within. I know it, I declare it; for it has in my case performed what even the doctors of medicine call a miracle.

"You have tuberculosis," they told me several years ago. That struck me, who was without faith, a reeling blow—the white plague, the killer. I firmly believed I had no one I could turn to. The Great Physician was to me a fanciful myth.

I prided myself on my "logical" mind. If a thing could not be reasoned out in terms of cold, immutable laws, then to me it was nonexistent. It was to take me five years to find out that logic could in fact lead to Truth, could lead beyond what scientists believed could never be proved.

That it should have taken me five years to discover Truth is a tragedy. Or is it? God's wonders are wrought in strange ways. Certainly the roughness of the path I trod to discover God within me has made me all the more grateful to have found Him. I have learned compassion and tolerance and the love of my fellow men. I have reasoned it out by myself step by step and now have belief and trust that is as the rock.

"We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory." The Truth that lies in these words of Paul cannot be overestimated. Here is the formula that the Lord has led me to see.

At first I had confidence in the doctors. My condition was "minimal" and would clear up, they told me, after about four months in a sanatorium. They were men of science, I told myself, and as there was no truth outside of science they must be correct.

Had anyone told me to seek divine adjustment I would have laughed scornfully. I would have added that to me God was merely a figure dwelling in the superstitious minds of ignorant people; the people themselves were just combinations of chemicals that by accident were different from other things on the earth, and the earth itself was another accident of condensing gases. Of course science could not explain these accidents, but it suited me to call my attitude logical. That it was a logic founded on shifting sands I was too ignorant and stubborn to see or admit.

The falsity of my thought images was not long in becoming apparent physically. From my lung the bacilli invaded the bone of my leg. It was pain, pain, pain and the awful feeling of catastrophe and hopelessness. Naturally I took it out on the doctors, calling them fools for not forestalling the fresh outbreak. That they were at fault was the only anchor I had; and to hold onto it I had to believe that they were professionally incompetent. I could not allow myself to believe that science itself was without solution.

Shortly afterward they operated, opening up the whole infected area, scraping the bone and encasing the packed wound in a plaster cast. They shrugged when I asked them how long it

would be before it healed. Luckily I did not know then that they had no real hope of saving the leg.

It is a tribute to the goodness of the Lord that I did not then lose the leg, despite my atheism. Perhaps it was in part due to the halfhearted praying I did when my anguish was too great to bear. Even then, you see, I turned instinctively—albeit rebelliously—to prayer when all seemed hopeless. But it was a mighty selfish, cynical prayer, and when I was answered to the extent that I felt better I felt sheepish and ashamed about it.

"It's just that my resistance has picked up," I would tell myself, "and science can explain that." In my ignorance I did not see that science could explain the white blood cells' killing some of the germs in my body but could not explain why the white cells were there to kill the germs—just why that phenomenon should occur.

Every few weeks the doctors would remove the reeking cast and inspect the wound. But though the inroads of the disease had apparently been arrested there was very little healing. With forced cheerfulness they would repack the wound and apply a fresh cast. "Maybe next time it will be nicely healed," they would say. But it was to be many, many more "next times."

About this time I managed to obtain some medical books, and I read up on my particular trouble. Then followed a period of deep gloom. My beloved science had very little to offer in the way of encouragement. I still refused to believe that there was a spiritual inner Being and to acknowledge the creative law of God. Thus my inner resources were crumbling through my dwindling belief in the power of science.

Six months later the trouble broke out in my arm and another operation was performed. Two heavy casts made of that scorching summer a season of torment. How I welcomed the cool evening breeze! But if I had thought of it I would have felt no gratitude to God for sending the breeze. The breeze, I would have scoffed, was in its entirety due to the changing temperature of the earth. As I write now it is difficult for me to see how it is that I failed to go further in my reasoning and comprehend the miracle of day

and night and the wonder of the earth's suspension in space. Who but He could have conceived the laws that regulate His universe—He who was there before science.

So the years passed. I tried to pretend that hope was not gone, that I believed someday I would be cured, but in my heart I felt otherwise. My condition was now chronic, including little pain, but I lived merely from day to day. It was no use planning for the future, for as I saw it, I had no future. Of course I felt gratitude for the care and sympathy I received, but at the same time it was difficult to suppress a feeling of injustice because the nurses, doctors, and orderlies were healthy and I was not. Even the carefree song of the birds outside my window irritated me. They were free to go about in the world, the wonderful world, and I was not.

You are wondering why I did not turn to honest prayer. It is an indictment of the attitude of my set that anything pertaining to what we contemptously called "religion" was weak and foolish. But even so, I will say there was something deep within me that was, as I see it now, Truth—although I always endeavored to stifle its voice.

I remember feeling puzzled and strangely uneasy about one of the other patients, a man well-educated and obviously of higher than average intelligence. He was a devout reader of his Bible and a fine Christian. How could such a man, I asked myself more than once, believe such a mass of legend and superstition as the Bible was—to me? Could it be that I was actually wrong in my reasoning, I would ponder? But I was not yet ready for Truth, and I tried hard to dismiss the entering wedge of doubt in the correctness of my logic.

At night I would twist on my side and peer out longingly into the dark streets. What enchantment seemed to lie there! How I envied the strolling, laughing young couples who passed by, arm in arm! Full of bitterness I would turn away and ring for the oblivion of a sleeping draught.

One day I happened to read an article on psychoanalysis. I was interested and obtained a great deal of literature on the subject. I could not bring myself to believe many of the theories of Freud

and the others, for they seemed to belittle human beings—the theories, I mean. Surely people were not motivated solely by selfishness and a seeking after pleasure. But this was science—my fetish—and it must be so, I thought.

As I read more on this subject I found there was among these selfsame scientists a great divergence of views about psychoanalysis. Naturally I felt at sea. What was it that one could believe? Like a flash it came to me then that the teachings of Jesus Christ have persisted unchanged for almost two thousand years. On one hand here was something of science—psychoanalysis—in a few short years affording disagreement as to its basic truths; while on the other hand here were the teachings of the man of Nazareth, which have been pored over by the great brains down the ages, still worthy of survival unchanged. Food for thought.

But instead of taking the easy and obvious way to Truth I persisted in my studies of the complex workings of the mind. Soon I discovered that these men of science attributed to what they called the "subconscious" mind—the part of the mind hidden from consciousness—the running of the body. When we are in danger, they say, this unconscious mind so adjusts the chemistry of the blood as to give us increased strength to overcome the danger. Also it looked after the building of the body cells, the rhythm of the heart's beat, the action of the endocrines, and so on, they theorized. In fact all the great unexplained miracles that enable us to live they attributed to this master chemist, biologist, electrician—the unconscious mind.

This appealed to what I was pleased to call my logic. It was all so very simple. All that science found beyond explanation in the miracle of daily living was to be laid at the door of this inner intelligence. So, I thought, this is what we feel within us attuning us to the rest of the world: simply the hidden unconscious mind?

But after a while I knew there was something amiss in my reasoning. Could I not be confusing effect with cause? Was this unconscious mind the ultimate intelligence, or was it the effect of an even greater intelligence, the evidence of a supreme universal intelligence at work within?

It was at this time that some Unity literature came to my attention, by "coincidence," I thought. Little did I know then the way of the Lord. As I read it—at first perfunctorily, then with increasing attention—I became aware that here was an explanation of the inner Presence. The explanation was clear-cut, without any loose unexplained ends. Here was supplied the final piece of the jigsaw puzzle that I had found to be life. And strangely enough, while supplying the missing part it also swerved all of my previous faulty reasoning into focus. God, I saw, was within me. God was omnipotent, omnipresent, and omniscient.

I wish I could put into words the glory I felt. The scales fell away from my eyes. I saw the Truth. My inner confusion became at once contentment. I believed. Great waves of thankfulness flooded me. For the first time in my life I prayed sincerely, giving thanks with fullness and gratitude of heart and being. At once I knew that I had not been looking at myself but at a caricature of myself. "As thou seest, so thou beest."

Two weeks later the doctors removed the cast from my arm as they had done so many times before. They were amazed. It was completely healed. I felt no surprise however; I knew I had found the path to complete recovery. Shortly afterwards they removed the cast from my leg. There was left just a small area of infection. They left the cast off and in a brief time my leg too was healed. Then came another X ray of my lung. It was the same story again. Healed. Healed by the Lord. It was, they said, a miracle. How right they were!

For the first time in five years I was allowed up and allowed to go outside. Oh, the wonder, the splendor of His world! Tears came to my eyes as I gave Him thanks. All my envy of others and sense of frustration was gone. I heard a visitor say, pointing to me, "How I pity that poor man. How confined he must feel." They needed not pity me, I reflected joyously, for all I was aware of was the good. The evil they thought they saw was not there.

How wonderful it is to know Truth, the glory of Him who pours out His blessings in abundance! I have trod the dark and lonely path, but I am happy. I have found God within.

Couriers of Destiny

GEORGE WYNN WILSON

As is well known, a courier is one who goes before a traveler to prepare his way. With that definition in mind thoughts must be accounted couriers, because no action of any kind can take place until thought is given to its performance. Thus thoughts can fairly be described as couriers of our destiny, as they go ahead of every last little action we take in our life.

Long ago some writer on metaphysical subjects coined the phrase "Thoughts are things," and without much critical examination we have accepted it as a statement of fact. Now, things are tangible, can be seen and handled, and no one ever saw or touched a thought. Rather it should be said that a thought is the energy or force of the action to come.

It is not difficult to arrive at the conclusion that any action will partake of the nature of its courier or forerunner in thought; that strong, dynamic, positive thoughts will be followed by bold, definite actions and that thoughts of weakness, timidity, lack, and depression will precede such conditions. That would seem to be just as simple as that two and two make four, and just as important, just as vital, in our life. Without expectation of success—without courier thoughts foreseeing such an outcome—there can be no success. Things don't happen by accident or chance: destiny must have couriers.

One great fact to remember is that we cannot help thinking during every minute of our waking hours. Our mind knows nothing of vacation or time off. We turn out thoughts by the thousand, and since most of us fail to regulate and govern the output the results are those which we see on every hand.

The only tool with which we can work for material, mental, or spiritual success is our mind. If a carpenter worked with a dull saw or with a hammer with a broken handle, we should rightly brand him as incompetent. What then shall we call ourselves when we allow our master tool, our mind, to be mis-

handled, misdirected, abused, or used without common sense?

But before we can use mind intelligently and realistically and practically, we must admit that hitherto we have failed to make the most of our opportunities. This would seem to be a simple admission to make, but we don't like to make it. It is unfortunate but nevertheless true that most of us have what one writer describes eloquently as "the spoiled-brat complex." We fool ourselves. We know we are right all the time! And when a person knows he is right, what chance or need has he to change?

Jesus tells us that unless we are prepared to become as little children we cannot enter the kingdom of heaven. In other words, unless we throw away our inhibitions, our preconceived opinions, our positive beliefs, and start all over again, using the power to think that is God's instrument of success, we shall get nowhere.

But if we can only realize the true power of spiritually directed affirmative thinking, the whole world is ours. We create mental images of our desire and think positive, definite life into them. And just as our interior thoughts are so will our exterior life be.

Every one of us who gives thought to his life, and living has problems. There is just one thing to do with a problem, and that is to solve it. Certainly it would seem easier to sidestep our troubles or procrastinate or just wait for things to right themselves, but that is not possible. We can't get away from our problems, for in the final analysis each of us is his own problem.

To enjoy a prosperous, happy destiny we must make personal, individual effort, we must send out the right couriers, we must raise ourselves to a high spiritual level by thinking. "I will lift up mine eyes unto the hills, from whence cometh my help." Lift up, raise, high—those are words that count.

Our practical problem and our spiritual problem in life seem different, but the difference is only seeming. They are definitely one and the same: to lift ourselves up to a spiritual plane of expression. "Seek ye first the kingdom of God."

As a business people we understand practical examples of our contention. We know that if we want a business firm to do

something we are much more likely to get the desired result if we ask the general manager than if we suggest it to the office boy. We must reach high.

As a child of God each of us should ask for the best, because that is our heritage, that is what the Infinite wants us to have. But we will not have it unless we send out mental couriers that visualize us enjoying all the finest things of our desire.

What is required of us is so simple and yet so monumental that the least among us should be able to qualify: a faith that is an unconditional acceptance of God's unfailing good will toward us and an absolute belief that our desires will be fulfilled if we use positive, unquestioning thoughts of success as our means of co-operation with God. That is all that is required of us.

One cannot help thinking of the grand results that are sure to follow when all men acquire such a faith. What an added force—what increased value to themselves and the world—will be the millions of passive defeatists turned into active optimists. What a power lies latent in the multitudes that till now have accepted mediocre, indifferent living. Would that the spark could be given to all this moment, the spark of courage, of effort, of willingness to do rather than to sit with folded hands and accept defeat.

This of course is the war that Unity School of Christianity has waged since its inception and will wage on to victory. And God has surely already seen that victory in His vision.

This is the twentieth century measure of a man:
He builds his life with love and gladness
Into the structure of the universe,
Co-operating with all true manhood
To make humanity sublime. . . .
True manhood loves and labors for the common good,
Truth is its king, faith-keeping is its plan,
And love its final law.

—ALBERT DURRANT WATSON

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, June 4, 1944

UNITY SUBJECT—*The Nature of Desire.*

INTERNATIONAL SUBJECT—*Paul in Ephesus.*—Acts 19:8-10; Eph. 2:4-10; 3:14-19.

8. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God.

9. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

10. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

4. But God, being rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved),

6. And raised us up with him, and made us to sit with him in the heavenly *places,* in Christ Jesus:

7. That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus:

8. For by grace have ye been saved through faith; and that not of yourselves, *it is* the gift of God;

9. Not of works, that no man should glory.

10. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

14. For this cause I bow my knees unto the Father,

15. From whom every family in heaven and on earth is named.

16. That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man;

17. That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love,

18. May be strong to apprehend with all the saints what is the breadth and length and height and depth,

19. And to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

GOLDEN TEXT—*We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.*—Eph. 2:10.

SILENT PRAYER—*My desire is to know what is right and realize what is for my highest good.*

Among the synonyms of desire Webster lists "craving," "longing." These express the instinctive urge of the soul to possess itself of something it lacks. Since desire is instinctive there can be no eradication of it without danger of injury to the one whose nature is subjected to it. It is right that we should feel desire. What we need is to be sure that we desire what is right and good for us to have.

The name Ephesus means "desire," and the magnitude and importance of the place in ancient times symbolizes the strength and power of desire in the life of the individual. Ephesus was the greatest city in the Roman province of Asia. Asia represents the within, and it is fitting that desire should be represented as originating in this realm. But though it belongs to the inner realm it may be active in the sense realm or the realm of material things. The work of the Christ is to transform it until its springs and its object are both in the realm of Spirit.

The importance of this work of transformation is indicated by the fact that Paul spent at least two years in Ephesus, and his work there was so thorough that all who were in Asia either heard his preaching or knew of it. The Way became so well known

and widely accepted that the worship of the pagan goddess Diana declined until the silversmiths, who lived by the sale of her images, staged a riot in protest against the leaders of the new faith.

Diana of the Ephesians ("great mother") was accounted the goddess of vitality or life, but the idea of life was sensualized and materialized at that time in the heathen world. The image of Diana in the temple at Ephesus was reckoned one of the seven wonders of the ancient world, but the rites that formed the medium of her worship were sensual in the extreme, and the idea of life was low. A mighty spiritual impetus was required to transfer worship to a spiritual basis. This is what Paul accomplished.

The love of God is as different as anything can well be from earthly, self-centered love. Those who are spiritually dead through the power over them of sense desire are made "alive together with Christ" through divine love. Spiritual consciousness is one of the "heavenly *places*" in which we may sit with Christ Jesus. When we are established in it, it endures in us. Not only now but in "the ages to come" we shall be infolded in divine kindness ("the exceeding riches of his grace").

From childhood we learn to take on faith the things that we cannot understand. We learn to trust God because we are not sufficient unto ourselves. We long for a solid foundation under life, and as we long for it we find it growing firm beneath us. Faith, "the gift of God," is this foundation. Righteous desire leads us to crave stronger faith, because faith brings us alive and gives meaning to life.

In the Christ consciousness we do not have to remold ourselves laboriously. Our spiritual self is already complete. "For we are his workmanship, created in Christ Jesus for good works." We are ready to begin our lifework of doing good. When the desire to do good is active in us the power to fulfill the desire is there also. Good is eternal, and we can become active in it at any time or place. Will and desire arouse "his Spirit in the inward man," and this inward Spirit imbues us with power, faith, and love. Breadth, length, height, depth, no matter how many dimensions we may enter, we find the love of spiritual things our source

of sustenance and support and also our source of contact with the life of God. "Rooted and grounded in love," we come to know the love of Christ, "which passeth knowledge" of the sense consciousness. The fullness of God is the only term adequate to express the joy and satisfaction realized by those who enter into the Christ consciousness through the power of transformed desire.

QUESTIONS

1. What does the name Ephesus mean, and what does the size and importance of the ancient city symbolize?
2. With respect to desire what is the work of the Christ?
3. How does divine love nullify sense desire?
4. Does righteous desire bring stronger faith?
5. Why should good works come easily and naturally to us?
6. What does the phrase "the fullness of God" stand for in consciousness?

Lesson 11, June 11, 1944

UNITY SUBJECT—*Forgiveness.*

INTERNATIONAL SUBJECT—*Paul Pleads for a Runaway Slave.* —Philem. 4-21.

4. I thank my God always, making mention of thee in my prayers,

5. Hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints;

6. That the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ.

7. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

8. Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting,

9. Yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus:

10. I beseech thee for my child, whom I have begotten in my bonds, Onesimus,

11. Who once was unprofitable to thee, but now is profitable to thee and to me:

12. Whom I have sent back to thee in his own person, that is, my very heart:

13. Whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel:

14. But without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.

15. For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him for ever;

16. No longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.

17. If then thou countest me a partner, receive him as myself.

18. But if he hath wronged thee at all, or oweth *thee* aught, put that to mine account;

19. I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides.

20. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

21. Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say.

GOLDEN TEXT—*Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.* —Eph. 4:32.

SILENT PRAYER—*In the Christ I forgive freely all that falls short of the divine love of Spirit.*

Forgiveness is one of the main functions of the Spirit of the Christ. He in whom this Spirit is alive and active finds continual occasion for exercising it in his relations with others. Since understanding reaches its perfection only in the presence of fully developed divine love, many cases arise where misunderstanding calls for forgiveness. Such a case is set forth in Paul's letter to Philemon.

When a person has been wronged his natural reaction is a desire to have the wrong righted. The sense mind also prompts him to have revenge. The mind of Christ does not contain these negative promptings. It leads its possessor to forgive fully and freely in order to get the wrong out of mind as quickly as possible,

thus allowing the constructive attitude uninterrupted sway.

Before Paul appealed for forgiveness for Onesimus he built up in the mind of Philemon by his letter a full consciousness of the Christ Spirit within him and of the effects that Philemon had already experienced by reason of its indwelling. When we know that someone is praying for us daily we are not disposed to refuse him when he intercedes with us for another. Philemon's love and faith were shown in his devotion to God and in his attitude toward his fellow Christians. Love and faith are made effectual in forgiveness of those who wrong us. Regardless of the attitude of others we are to express our consciousness of the Christ in our dealings with them, and our reaction is to be good, not evil. "That the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ." When we are conscious of the Christ within us we wish to express good toward others, no matter what their attitude toward us may be.

Forgiveness is one of the good things that time cannot change. Rights that are inviolate in one age may be nonexistent in another. In Philemon's day the master had a right to his slave. Now chattel slavery is largely an obsolete condition in the world, and in time it will be completely so. Paul's spirit was so much the same as that of the Christ that he saw universal brotherhood supplanting the relation of master and servant even in his day. "No longer as a servant, but more than a servant, a brother beloved."

When it is realized, the ideal of brotherhood will solve labor disputes and iron out misunderstandings between classes. Paul claimed partnership with Philemon in dealing with their brother in Christ. Paul will stand sponsor for Onesimus and make good the loss that he has caused his master. This is a vicarious atonement in practical form. One with them both, Paul forms the connecting bond between them. The slave will feel joy on being forgiven. Paul claims that joy as his own. "Brother, let me have joy of thee in the Lord." Paul is bearing Onesimus's burden, and he asks Philemon to remove it from his shoulders.

When we realize oneness in this measure we no longer need to be urged to forgive those who wrong us. We forgive offenses

as soon as they are committed, knowing that the harboring of hurt feelings, hatred, or grudges injures us more than the wrong that another does us.

Good fellowship is the common ground on which all may meet, and this is surest and most lasting in the Christ consciousness. In it we are sure of the reaction of all who are like-minded. If the Christ consciousness were the standard sought, no valuable time or man-hours would be wasted in the discussion of class rights, contracts, wages, concessions. Wars would become as obsolete as duels now are in our country. Mutual understanding, not national aggrandizement or self-interest, would be the universal goal. The balance of power would be on the side of the nations that held spiritual values in highest esteem. Murder would no longer be done, for the personal self would be no longer a factor to be reckoned with. No one would seek unfair advantage of another or fear another. Paul's claim that the person of Onesimus was his "very heart" becomes understandable to us as we learn to practice this complete oneness with others in the Christ.

QUESTIONS

1. Why is forgiveness so often necessary?
2. What is the reaction of the sense mind to injustice or wrong?
3. What is the reaction of the Christ mind to such a situation?
4. What makes forgiveness easy for us?
5. How does universal brotherhood solve the problem of master and servant or employer and employee?
6. What is the practical application of the Christ consciousness to various human relations?

Lesson 12, June 18, 1944

UNITY SUBJECT—*Living up to the Standard.*

INTERNATIONAL SUBJECT—*A Good Soldier of Christ Jesus.*—II Tim. 2:1-4, 8-12; 4:5-8.

1. Thou therefore, my child, be strengthened in the grace that is in Christ Jesus.
2. And the things which thou hast heard from me among

many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3. Suffer hardship with *me,* as a good soldier of Christ Jesus.

4. No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier.

8. Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel:

9. Wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound.

10. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

11. Faithful is the saying: For if we died with him, we shall also live with him:

12. If we endure, we shall also reign with him: if we shall deny him, he also will deny us:

5. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry.

6. For I am already being offered, and the time of my departure is come.

7. I have fought the good fight, I have finished the course, I have kept the faith:

8. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

GOLDEN TEXT—*Suffer hardship with* me, *as a good soldier of Christ Jesus.*—II Tim. 2:3.

SILENT PRAYER—*I am obedient to the authority of Truth.*

A good soldier obeys his superior officer in every particular and is amenable always to discipline. The soldier gives up his personal ambitions and affairs and acquiesces in the higher claim of the government. The government commands his time, his strength, and his person. He becomes a servant of his country.

The soldier of Christ Jesus has given his allegiance to Truth. The Christ Spirit has claimed and received his life. If hardship is involved he meets it without complaining or refusing to obey the orders of his "superior." He discharges all the duties that

are intrusted to him. A private citizen may work or remain away from his place of employment at will. The soldier may not. His time is not his own, and neither is he allowed to choose where or when he will serve. He is assigned to his post and must hold it until he is relieved.

He who has enlisted in the cause of Truth owes it a like totality of service. Truth cannot be served part time only. It requires all or nothing. "No soldier on service entangleth himself in the affairs of *this* life." Not even the pursuit of happiness is the inalienable right of the soldier except insofar as he finds happiness in wholeheartedly getting on with the job, in anticipation of its completion, whereupon he can become again a civilian with a civilian's rights and freedom.

A person's attitude towards hardship determines what it does to him. Complaints, self-pity, resentment, rash conduct, reckless defiance unfit anyone for meeting hardship. To meet it in the Spirit of the Christ reinforces the inner strength that makes victory possible. "Remember Jesus Christ, risen from the dead." Jesus endured the supreme hardship of being executed as a malefactor by those whom He came to help. Paul likewise suffered "hardship unto bonds, as a malefactor," and, tradition says, to death by beheading, but his spirit was not quenched. "The word of God is not bound," he reminded Timothy, and he spoke and wrote that word to the last.

Hardships in plenty are still to be met and endured. In some countries even the word of God is now bound and the teaching of Truth interdicted. In Germany Niemoeller may not preach to his guards or send out letters to his converts from his concentration camp. Christian missionaries may not pursue their work in Japan. Certain sections of the world are less liberal now than was the case in the days of the Roman Empire.

The pre-eminence of Truth lies in its power to strengthen those who pursue it for its own sake. To realize that power abides in us awaiting our word of faith to call it forth is a truth that everyone needs to learn and use. Whoever learns it becomes by that realization one of the "elect." The power of the Christ

chooses him as a medium of its expression. Paul endured "all things for the elect's sake," because he was one with them in his consciousness of the Christ and wished to build them up in greater power by his constructive attitude toward life.

When we make ourselves one in mind with the Christ we live in that universal atmosphere. "If we endure, we shall also reign with him: if we shall deny him, he also will deny us." Our actions react upon us. We may choose to think what we will, but our thoughts are not without influence over us for all that. Paul was confident that a "crown of righteousness" was his because he had earned it by his zealous right attitude throughout many years of earnest effort.

We believe in the absolute. We are convinced that right exists regardless of what men decide to label right. We therefore take heart at the remembrance of a power that can bring absolute right into expression in our life and affairs whenever our faith measures up to the high requirements of spiritual expression. All who look for the manifestation of perfection and work toward it are by this expectation helping to prepare a "crown of righteousness" for themselves, when right will become instinctive to them.

QUESTIONS

1. In what respects is the follower of Truth a soldier?
2. What determines the effect on us of hardships?
3. In what does the pre-eminence of Truth consist?
4. Who are the elect?
5. Does faith in the absolute strengthen us for living up to the standard we have chosen?

Lesson 13, June 25, 1944

UNITY AND INTERNATIONAL SUBJECT—*The Power in Simple Living* (Temperance Lesson).—Dan. 1:8-16, 19, 20.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

GOLDEN TEXT—*But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank.*—Dan. 1:8.

SILENT PRAYER—*My purpose is to do all things in harmony with the inner law of my being.*

Environment or circumstance is an iron hand over some persons. They may wish to change their habits, but they think it impossible to make a beginning in that direction until they can somehow find a more favorable environment, a better opportunity. In the matter of reforming the diet it is clear that a modern prison

or concentration camp offers little freedom of choice to its inmates. Not many captives nowadays are confronted with Daniel's problem: a superfluity of overrich food and intoxicants.

Yet captives of sense appetite know Daniel's problem for their own. For all their being free to come and go at will, they are nonetheless captives. Daniel's first step toward freedom of choice is theirs also. That step has to do with the will. Daniel "purposed in his heart" not to eat the rich food and drink that came to him from the king's table. Judged by the Jewish standard, no doubt much of it was unclean, and his conscience would not allow him to partake of it. He was not free to refuse it, but he was free to use his powers of persuasion to obtain other food.

When we are in earnest in desiring some good thing our purposefulness lends us eloquence. Earnestness also quickens our perceptions so that we discern the best course to follow in order to gain our aim.

While he was not free to choose his diet, Daniel was free to make a friend of his guardian. He used friendliness to such good effect that he found kindness and compassion in the sight of his governor, "the prince of the eunuchs." His request therefore did not meet with a flat refusal. The chief of the eunuchs temporized, giving Daniel an opening that he used to good advantage. The proposition that he made was so reasonable and conservative that it could not well be refused. The ten-day trial worked, and after that all was smooth sailing. The point was won.

Purposefulness works now just as surely as it did in Nebuchadnezzar's day. When we really want to eat and drink in harmony with the law of our being, we find a way to do it. Plain living and high thinking are still possible, and rationing can never prevent either. Simple rules are more easily followed than complicated ones, and more time is left for the things that we most wish to do. A life in which a disproportionate amount of time is spent in operating the mere machinery of existence (eating, drinking, and clothing ourselves) is a wasted life. These things are necessary but not all-important. The majority of our time should be devoted to learning the two great commandments and in living by them.

Daniel and his companions had three years of intensive study before they were fitted to appear before the king for examination. Faithfulness to their simple, wholesome diet built them up to a high peak of mental and physical health and sanity, but their time was no doubt largely devoted to study.

Our age is dedicated to the things that make for peace, sanity, wisdom, good will, mutual understanding, and abundance of spiritual as well as material good. As we develop these faculties we fit ourselves to take part in laying the foundation of the Christ consciousness under the world order that we hope to see established in our time. We know that the law of love, when fully obeyed and executed, will heal all the ills of the world. We seek a quickening of the perceptions that we may realize what will bring the nations that believe in the law of physical force to adopt the law of love. For all will not work together until they are convinced that it is to their several as well as collective advantage to do so.

Our purpose to induce all to enter willingly into the universal mind and plan for the universal good is a challenge to the faith of Christ. It will require every particle of our energy, all our wisdom, every impulse of love of which we are capable. Merely to use these spiritual powers individually will set untold forces in motion in the direction of world harmony. To join forces with those who are like-minded will open the way for an inrush of divine love and wisdom that will inaugurate a new and living age of peace on earth among all men. For all will see the desirability of good will.

QUESTIONS

1. What is the first step toward freedom of choice in diet?
2. Is purposefulness an unfailing help toward reaching the goal?
3. Is simple living intimately related to high thinking?
4. To what subjects should we devote the major part of the time for which simple living releases us?
5. How are we fitted for clear thinking and a high accomplishment in the field of work that is ours?

Silent UNITY

I love the wisdom of Spirit and my mind is illumined.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

ABOUT eight weeks ago I wrote to you regarding a small growth I had had for many years that suddenly began to grow and that became very sore and annoying. In about a week or ten days later it disappeared, leaving the surface smooth and perfect. There is no sign left that I ever had such a thing. I thank you from the bottom of my heart for your prayers and hope to be able soon to send a small love offering.—*Mrs. E. A. T., Utah.*

FOR NEARLY a year my mother has asked your special blessings and prayers for me. If you remember, she told you I had become blind in both eyes—yes, I was for seven or eight months, but the heavenly Father has blessed me so. I have gained back the sight in my right eye fairly well; of course I am not as yet able to see plainly out of the left eye. This has been why I was unable to correspond with you, but now I am able to write for myself. —*M. F. H., Texas.*

THIS MORNING I received a letter from my aunt saying that my uncle has not been able to go out for several weeks. He cannot move about the house without help because of rheumatism in his legs. Please send one of your prayers and pray with me that through the power of God he may soon be healed.

I believe so much in your work. A few years ago a friend told me about Unity. All my life I had suffered with a condition of my leg that doctors did not seem to be able to diagnose. There

were times when I had to stop in my tracks because I could not move my left leg. After receiving your prayers my leg was completely healed. There has not been a trace of this condition returning.

Since then I have used Unity prayers continuously, and so many miracles have happened. My little boy was almost three years old, and could not talk. Friends thought he had a speech defect and suggested that I take him to a speech specialist. Instead I went on my knees to God, and almost overnight he began to talk.—*E. H. F., New York.*

He Shall Have Abundance

I DID NOT request another prosperity bank the last time I wrote, for prosperity in many ways has been almost overactive in my affairs. I do not mean as regards money for myself—my monthly income remains just the same—but it has had a powerful effect on our family affairs, and in some cases the inflow of things has been almost embarrassing. In a day when so many foods are hard to get, for instance, we have had almost more than enough. When cream is almost a thing of the past out here, through unexpected sources we are receiving several quarts of thick Jersey cream—too much for our own use, enabling us to divide with many neighbors. They in turn have shared with us some of their surpluses in the way of garden vegetables, eggs, tea, coffee, and the like, and fruit—well, I could go on for pages and tell you of the many things that have come our way in this day of so called rationing. So we have fared very well in most things.—*L. W. S., California.*

THIS LETTER is a testimonial to the efficacy of a living faith and of gratitude for the help I have received.

I received my last prosperity bank on the 13th of December, and when I wished to make my first deposit I saw a fifty-cent piece in my purse. This was a great deal more than my usual deposit, but for some reason I wanted to use it, although it seemed much more than I could afford. The thought came that if this was the

amount that God wished me to put in I would always have it each day. So I acted upon this thought.

It was quite a bit more than a tenth of my earnings, and I had my mother to take care of. However I did deposit that amount nearly every day and sent the proceeds to you early this week. Since then I have received a raise in salary retroactive to the first of the year, and with the help I have received from my son-in-law, I discovered this morning in working it out, one tenth is just exactly fifty cents a day.

I requested another bank, but I think I will try tithing instead, and send the money in from time to time. I know of no better way to test a principle than to act on it, even if appearance does not agree, to trust in the invisible good and its power to manifest itself.—*L. B. R., New York.*

My Help Cometh from Jehovah

I RECEIVED the book *Teach Us to Pray* and found it so interesting and inspiring that I can hardly lay it down. It has already helped me in many ways, for having a boy away in the service of our country, I felt I needed the spiritual uplift that it gives. May God bless you in your work.—*F. W., Oklahoma.*

I CANNOT tell you in words what Unity literature means to us. We take UNITY, *Weekly Unity,* and *Daily Word,* and I pass them on to others. Each day I pray, "God bless Unity workers everywhere." May your teaching of practical religion spread throughout the world.—*Mrs. T. T., Illinois.*

Hearken unto Me

ABOUT SIX weeks ago I wrote you that the house we were renting had been sold and that I would like the dear friends in Silent Unity to pray with us, that we might be led to our true place. A week after I received your affirmation we were led by the Father to a darling home. My husband, son, and myself were so thrilled by it that we paid earnest money on it the first time we saw it.

I am now located in this little home. Thanks very much, dear friends, for your many kindnesses to me.—*Mrs. C. W. H., California.*

I WROTE YOU that I was up in years and that it would be hard for me to get another place to work. I was very much in trouble when I wrote to you for prayers that God might direct me to the right place.

I am happy to say that with your loving prayers and God's help I found a lovely home, where I do some housework and take care of an elderly woman.

They told me my services were satisfactory, and the job was mine. God is my help in every need; but I just forgot to put my trust fully in Him.—*Mrs. A. M. S., Missouri.*

His Truth Is a Shield

I WANT TO tell you about our boy, who I believe has been on your service list for daily prayers. He enlisted in the United States Navy in November, 1942, and was called for service on February 27, 1943. Since that date he has been receiving intensive training. On June 16, 1943, he was commissioned an ensign in the navy after which he received special training in Diesel engines. Following this course he was assigned to the amphibious division of the navy.

On January 14 he left the States for action. Just one month to the day, February 14, we received a wonderful letter from him telling us of his trip. He traveled four thousand miles and most of the way in stormy weather. The steering gear was damaged due to the storms, and the crew had to steer by hand for five days. To be able to remain on their feet on the trip the men were obliged to hold onto some fixed object most of the time. All but four of the men on board were sick from the terrible rolling and bouncing of the ship. Our boy came through magnificently; he ate normally and met every happening with the glorious spirit of "It's just part of the day's work."

We know that God was with him every step of the way, and

we give thanks to Him for His manifold blessings. Thank you, dear friends, for your daily prayers and loving thoughts that have been sent out for our boy and all the boys in service. May God bless you every one and prosper you in your glorious work.—*Mrs. C. F. B., New York.*

Father, I Thank Thee

PLEASE pardon my seeming neglect. I don't write often, but I assure you I've been blessed with many blessings, and I would not want to be without any of your literature. It's more helpful than any I've ever read.—*Mrs. V. D., Illinois.*

I SHALL always feel grateful to Unity for teaching me the truth many years ago as to what God is and my relation to Him. If we would all learn this and make an earnest effort to live each day by His guidance, there would be no wars and other catastrophies. —*L. W., California.*

I HAVE HAD so many lovely experiences through Unity that I would like to share with you. I am not going to minimize them by writing about more than one at a time. Nearly eight years ago I wrote to Silent Unity asking for prayers that I might be blessed with a baby, which I had hoped for for two years. I had consulted many doctors and had just about given up when I decided to write for help from Unity. Unity was not entirely new to me as I had known The Prayer of Faith for some time but had not really practiced it. Within ten months after writing you my prayers were answered, and we had a lovely baby girl. The other day when she brought her report card home I was filled with such gratitude, as she not only got fine marks but her teacher had written a loving little note on the back saying what a well-adjusted child she was and how she loved to help and share with the other children. She also has a little brother five years old, and they are certainly both lovely, healthy examples of God's love. Again I want to tell you how grateful I am for Unity and its teachings.—*Mrs. O. P. H., California.*

UNITY ANNUAL CONFERENCE

Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

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ARKANSAS

Little Rock—Mary Wayman, 117 E 15

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Globe—Sarah Lightle (LT) 117 E Oak

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Peoria—Glenna Arrowsmith (LT) 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Maud Kellogg, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, Athletic club
Indianapolis—Frederick Elias Andrews, 1514 Park

Kokomo—Lydia Simpson (LT) 523 S Washington
Muncie—George Townsend (LT) 505 S Franklin

IOWA

Cedar Rapids—Mabel K Swanson (D) 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Lois Moran (LT) Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) 114 W 11th
Louisville—Maebel Carrell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LM) 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus (LM) 881 Massachusetts
Worcester—John Baughman, Dexter bldg

MICHIGAN

Birmingham—Virginia Shipley (LT) Community house
Detroit—Herbert J Hunt, Martha Fishburn (LT) Blanche Joki (LT) Besse Otto (LT) Beatrice Whipps (LT) Maccabees bldg; Otto Fishburn (LT) 4221 Eastlawn; Virginia Shipley (LT) 15 E Grand River; James Elliott (col) (LM) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, Gilbert bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Walfred J Tauranen (LM) 72½ N Saginaw
Redford—Lu Dora BeVier (LT) 17311 Westbrook
Royal Oak—Maud McCulloch (LM) 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8
St Paul—Nellie Hohenwald (LM) New York bldg

MISSOURI

Jefferson City—Amanda Clibourn (LT) 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Louvilla Fielder (LT) Jewell bldg
Lee's Summit—Nettie Wyatt (LM) Unity Farm
Lemay—Julia McKee (LT) 284 Lemay
Springfield—Fannie Baldwin (LM) 224 W State
St Joseph—Unity, 12 & Felix
St Louis—Elsie Abbott, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) 3616 Bates; Florence K Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Estelle Taylor Key, Myron Key (LM) Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten (LM) 109 E Pine

NEBRASKA

Lincoln—Blanche Evans (LM) Peterson bldg
Omaha—C N & Hallie Broadhurst (LM) Electric bldg

NEVADA

Reno—Robert Caswell (LM) Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat (D) Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6
Raton—C Schleifer (LT) 323 S 4

NEW YORK

Albany—Marian Hoagland, YWCA
Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Elmira—Dale & Donna Newsum (LM) 312 Lake
Flushing—Adele Woodruff (LM) 135-42 40 rd
Ithaca—Dale & Donna Newsum (LM) 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) 1 W 47; Stella Wrenn (LT), Wellington hotel; Crichton Boatwright, 500 5 ave; Josephine Siemon (LT) 400 E 59; John Coulson, 1 E 57; Nanna Sutton (LM) (col) 137 W 110
Rochester—Raymond Barker, Elise Roseaburg, Carol Gillespie (LT) 29 Gibbs
Roslyn Heights—Adele Woodruff (LM) 58 Mineola
Syracuse—Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Helen Zagat (D) 123 Court

OHIO

Akron—Ralph O'Day, 34 High
Alliance—Unity, 242 E Main
Canton—Unity, 203 6th NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Masonic temple, 5th and Broadway; Effie Smith, Oakley, 3047 Madison
Cleveland—Earl B & Martha Anthony, Hotel Cleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Hotel Fort Hayes
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tabse, 117 Ross
Marion—Mercedes Fossler (LT) YMCA
Springfield—Nora Elliott, Tecumseh bldg
Toledo—Unity, Commerce Guardian Bank bldg
Warren—Everett St John (LM) 2d Natl Bank bldg
Wellington—Margaret Jones (LT) 419 Courtland
Youngstown—Everett St John (LM) YMCA

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley (LM) Midwest bldg

OREGON

Eugene—Cleoda Dawson (LT) 38-39 Hampton bldg
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Foster Kittrell (col) (LM) 602 Boas
Philadelphia—Margaret Ann Feldt, St James hotel
Pittsburgh—Edward Robinson (D), Harriet Lowers (LT) 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary E Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) 1518 Polk
Corpus Christi—Wallace Tooke (LM) Medical Professional Bldg
Dallas—Ruth Gillespie (LM) 1708 Commerce
El Paso—Mabel B Peck, 305 E Franklin
Fort Worth—Ruth Gillespie (LM) Texas hotel
Houston—Lilian Brass, Milam bldg; Corine Smith (col) (LM) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian R Brown, Civic Recreation bldg
Ellensburg—Beulah Scott, Ellensburg hotel
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett (LM) Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Mary Huck (LM) 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor (LM), 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Belgica blk

ENGLAND

London—Parker Drake (LM) Ruth Hacking (LM) 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington (LM) 11 Sea View, Co Durham

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.
Jehovah by wisdom founded the earth;
By understanding he established the heavens.

—PROVERBS

God Is the Answer

By Dana Gatlin

As long as a person holds to even one idea that belongs to the realm of race belief he is refusing to trust God wholly and unquestioningly! This is a startling statement and one that many Truth students might hastily deny as being applicable to them. But Dana Gatlin with her gift for writing has analyzed this important step in Truth living so carefully that even the most advanced Truth student is challenged by the contents of her book *God Is the Answer*. She says it requires "daring" to trust God fully, to claim Him as Father, to have the unshakable faith in all His glorious promises in the face of time-honored mortal beliefs and adverse seemings.

Tension, irritability, doubt, fear—all these conditions shout that God is not being completely trusted. "*God* is the answer! God *is* the answer! God is the *answer*!" declares Dana Gatlin. "Tell yourself this over and over. Lift up your head and your heart and believe. Don't think so much about your plight. Don't scheme and fret so much regarding what you should personally do about it. . . . If only you can give yourself over to Him freely and trustingly, He will show you the way to gain ascendancy over every obstacle. . . . But this necessitates a valiant spirit of I-trust-in-God on your part. . . . Let God be responsible." God *is* the answer!

(Bound in green cloth, God Is the Answer *is priced at $1; in the flexible binding, $2.)*

Appearing in Other Unity Magazines This Month

Alone on the Amazon

"At night when the fluttering of big birds through the house woke me or the rats knocked down cans with a clatter I learned to turn over and start saying psalms. Before I knew it I was asleep again," writes Elizabeth Searle Lamb in a story of her experiences in the Amazon valley while awaiting her husband's return from an expedition into the Brazilian interior. This story entitled "Alone on the Amazon" and appearing in *Progress* is a well-written account of how prayer and constant recognition of God's protecting presence spared this young woman many unpleasant experiences in the jungle.

The Eugene Field Club

Pamela Rollins' schoolmates very generously thought that she should be made president of the Eugene Field Poetry Club because she had visited the grave of Eugene Field and knew many interesting facts about his life and poetry. But the rules provided that the child who wrote the best poem was to become president, and Pamela wanted this honor very much. In fact she wanted it so much that when she couldn't seem to write a satisfactory poem she yielded to the temptation of submitting a poem that someone else had written so many years ago that she thought no one would remember or recognize it. Pamela learned a valuable lesson from this event and there is a surprise ending to the story that *Wee Wisdom* readers will like when they read "Pamela's Poem" by Marie Plummer Myles in June *Wee Wisdom.* (The contents of *Wee Wisdom* appeal to boys and girls from five to thirteen.)

It Is Natural for You to Pray

"The ideal attitude of prayer is that of serene and confident expectancy. . . . Do not become tense. . . . It is natural for you to pray," says Ernest C. Wilson in his article entitled "How to Enter the Silence," which appears in *Daily Word.* This is one of a series of articles by Doctor Wilson, editor of *Progress* and minister of Christ Church, Unity, Los Angeles, California. The entire series is entitled "First Steps in Truth."

God Is No Respecter of Persons

"God is no respecter of persons. No man or woman, no angel or archangel, has a copyright on Truth," writes L. E. Meyer in an article entitled "The High Way," appearing in the June 3 issue of *Weekly Unity.* Mr. Meyer is the minister of the Unity Society of Practical Christianity, Kansas City, Missouri, and is widely known for his deep spiritual insight and the ability to inspire others to live momently by the Truth within them. His articles, which appear from time to time in Unity publications, reflect the same power and beauty of expression that mark his spoken messages.

No Labor Trouble

Does it sound fantastic that a corporation producing $84,000,000 worth of aviation equipment should have no labor troubles? But it is true, true because the owners, top-flight, alert businessmen, have made an investment in Christianity, in the Golden Rule! Personal freedom while at work, free two-week vacation at company-owned resorts, high wages and salaries, turkey at Christmas—these are the advantages one of the owners says he would want if he were working for someone. So he gives them to those who work for him. Harold S. Kahm, a well-known writer for business publications, discusses the Golden Rule policies of this corporation and others in an article in *Good Business* entitled "Christianity That Pays Dividends."

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10
The Mental Equivalent	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrections	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Song of Life, The	.10
God Is Blessing You Now	.10	The Mental Equivalent	.10
Great Helper, The *French, English*	.10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

NEWS *from* UNITY

Unity Training School

The third term of the Unity Training School will begin July 10 and continue through August 4. Classes will be offered for beginning and advanced students and will be given by Richard Lynch, Mr. and Mrs. Charles Fillmore, William I. Hoschouer, Francis J. Gable, Herbert J. Hunt, Edith Berry, and Ora Frazier. The fourth term will begin August 14 and continue through September 8. For further information about the Training School write to Unity Training School, Unity Farm, Lee's Summit, Missouri.

Unity Literature and the Victory Book Campaign

Since the closing of the Victory Book Campaign office in the Empire State Building, New York City, requests received by Unity for Unity books to be sent to army camps are promptly cared for by our Silent-70 department, which mails Unity books and magazines direct to army-camp libraries.

Silent-70 continues daily to add to its mailing list many new army-camp libraries, service clubs, USO centers, and military hospitals located in this country and overseas. Large shipments of Unity literature can be mailed to military chaplains overseas for distribution among our servicemen. The Silent-70 department of Unity School will appreciate your co-operation in helping them send Unity literature to the servicemen. We shall be glad to receive names of new military hospitals and army-post libraries.

Spiritual Re-education

In the book *Know Thyself* Richard Lynch explains that man is the result of all that he has thought. Because man's mortal mind has assembled many false ideas he finds many negative and false conditions manifesting themselves in his life and affairs. Upon realizing the Truth about himself man comes to understand how to think according to principle and begins to re-educate himself spiritually. Spiritual re-education is the foundation for demonstrating health of mind and body and many practicable ideas and suggestions are set forth in *Know Thyself*, one of the books being followed during May and June in connection with Unity's Claim-Your-Perfect-Health Program.

Youth of Unity Conference

This year the annual Youth of Unity Conference will be held July 1 to 4 inclusive. The program provides that all business meetings and classes will be held during the morning hours. Recreation such as swimming, shuffleboard, and hiking

will fill the afternoons; the evenings will be devoted to planned programs of entertainment.

The conference is open to all young people whether they attend a Youth of Unity chapter or not. While the business meetings have been planned to meet the needs of the various chapters throughout the country, there are classes and other activities that anyone who attends will enjoy. Thus the time spent at the conference is sure to yield pleasure and inspiration.

Guest teachers who will conduct classes are: A. Muir Owens, co-editor of *Progress;* Vera Dawson, member of Silent Unity; Nettie Wyatt, minister of Unity Farm Center; Francis J. Gable, editor of *Good Business;* and Dr. G. LeRoy Dale, registrar of Unity Training School.

For any further information about the Youth of Unity Conference and for registration, write to

Executive Secretary of Y. O. U.
917 Tracy
Kansas City 6, Mo.

For Perfect Eyesight

The following affirmation found in *Divine Remedies* has helped many persons demonstrate over problems of vision:

"God is my discerning power, and He is my unfailing sight. The cleansing, vitalizing life and light of Spirit quickens my eyes and makes them and all the atoms of my being pure and clean. Through the all-seeing Mind, I have perfect spiritual vision. My eyes are strong and whole. Praise God!"

(This is just one of more than a hundred health affirmations printed in *Divine Remedies.)*

Wee Wisdom *Brings Joy*

The headmaster of a school in Trinidad, British West Indies, writes the following letter in response to Silent-70's offer to renew the *Wee Wisdom* subscription for his institution: "I am pleased to state that *Wee Wisdom* has been

of immense value to the school. I do say that we are grateful. And how nice of you to offer to renew the subscription. We are anxious that you do that, for the younger pupils and even the older ones just gasp with joy when the packet comes in from the post. They simply smother the librarian with appeals."

Prosperity Bank Plan Encourages Thrift

While sending in an order and her Prosperity Bank savings, a friend writes: "I can truthfully say that I never saved a penny until I started the Bank plan. Every week it was 'How am I going to make ends meet?' or 'Neighbor, can you lend me a dollar?' Now my life is different. I manage to add regularly to a savings account that I have started, and I always have enough to put in my Prosperity Bank."

Daily Word *in Braille a Source of Courage*

A friend who has been reading by the Braille system a little more than a year writes: "My *Daily Word* in Braille is a source of courage for each day. My teacher, for whom I asked a subscription, brings her copy with her, and we read together. This comprises my lesson except for the symbols that I am

now learning. The Brailled letter you sent me was the first I had received, and I was able to read it."

Unity letters to blind friends who can read Braille are prepared on a Braille typewriter by a trained and consecrated worker. Letters are mailed in special cardboard mailing tubes to protect the raised dots that make up the symbols of the Braille system of reading and writing.

Unity Annual Conference

"Establishing Peace through Spiritual Power" is to be the theme of the Unity Annual Conference of Unity leaders and teachers to be held at Unity Farm June 27 to 30.

Subjects covering ways that make for peace will be considered, such as "Practicing Self-Discipline," "Applying the Golden Rule," "Exercising Good Judgment." Since peace begins with the individual, the noonday silence will be based on this prayer: "Almighty Father, let there be peace on earth, and let it begin with me."

The officers of the Unity Annual Conference are: Rose Emery, Oakland Unity Truth Center, Oakland, California, president; Herbert J. Hunt, Detroit Unity Association, Detroit, Michigan, vice president; Lowell Fillmore, manager, Unity School of Christianity, Kansas City, Missouri, secretary. You are invited to add the power of your prayer for peace to the prayers of the representatives who will meet at Unity Farm.

God Is within You

You cannot get away from God any more than you can get away from breathing. God is within you and about you as your peace, joy, life, and love.—*From Mightier than Circumstance, by Frank B. Whitney.*

The Golden Key *Well Received*

As announced in the May issues of all Unity periodicals for adults, *The Golden Key* is now being sent to recipients of new gift subscriptions. That this booklet has been well received is shown by the appreciative letters that have come from new Unity readers. *The Gold-*

en Key presents a clear and practical message of Truth that is truly a key to the ideas presented in Unity publications. When you order *Unity* magazine gift subscriptions for your friends, remember that those who are to receive *Unity* for the first time will find a copy of *The Golden Key* inclosed with the gift announcement.

Holding the Spiritual Front

"Holding the Spiritual Front" is the title of a series of articles that Kathryn Sanders Rieder has written for *Unity*. The first of these articles will appear in July and is entitled "Wings for the Spirit." Mrs. Rieder writes: "Today our most ardent desire is for peace and order throughout the earth. As never before we are seeking ways to bring it about quickly. . . . Everywhere there is the increasing consciousness that our first concern must be that of holding the spiritual front."

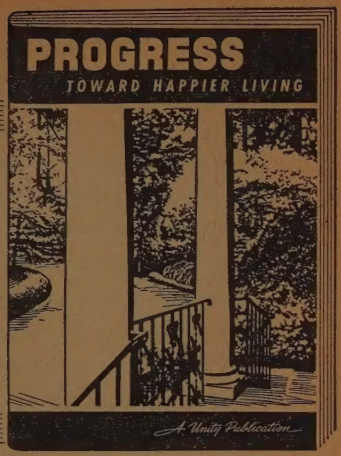
New Plans for Progress

If you could have been with us when A. Muir Owens explained her latest plans for *Progress*, you would be as eager as we are to see the "new" *Progress*. Beginning with the *June* issue the front cover will show at a glance the kind of progress the magazine is promoting: "Progress toward happier living!" The plans for the interior of the magazine include a department to be known as "Toward Happier Living" and featuring letters from readers who have found happiness through prayer and Truth living. "Between the Lines," a feature popular with Youth of Unity program builders, will be even more inviting than formerly, for the title will be accompanied each month by an irresistible drawing by a newly discovered artist. *Progress* readers are sure to welcome and appreciate the changes that have been made in the magazine.

Police Chief Relies on Truth

A friend in a large Midwestern city sent copies of *The Prayer of Faith* and *Prayer for Protection* cards to his local chief of police and offered to send the cards to each member on the police force. The chief responded immediately by sending this friend a complete list of the men on the force. It is heartening to know that this officer of the law appreciates the practical value of the Truth message and endeavors to help his fellow officers by commending it to them.

A Treasure House of Happiness



"A treasure house of happiness, and it is for the young of all ages." This is what a regular reader says about *Progress*, Unity's illustrated monthly magazine.

You too will find *Progress* a treasure house of happiness, for you will like the stories, articles, and features that teach Truth in a practical yet informal way! You will like the people in the *Progress* stories. They move along the pages, using Truth to solve problems such as you or your loved ones might meet. *Progress* is entertaining, instructive, and inspirational.

PROGRESS FEATURES Treasured by Readers

- Unfinished Business by Ernest C. Wilson
- God Is Blessing You Now a message from Silent Unity
- Toward Happier Living letters from readers
- Inspirational Fact Stories
- Treasure-Map Experiences
- The Prayer of the Month

PROGRESS lifts up your spirit by filling you with the joy of living. Let PROGRESS be a treasure house of happiness for you the next twelve months. A year's subscription is only $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Missouri

Go Where the Gold Is!

In 1849 news of gold in California brought hordes of eager prospectors. They left the safety and comfort of home to travel many weary miles, to combat the rigors of the wilderness, to live under the most primitive conditions because they hoped to find gold.

The gold rush ended years ago, but the desire for God's abundant supply remains in the hearts of men. Today you can have this abundant supply if you go where it is, to your consciousness of God as supply for your every need. You come into this consciousness by using your supply in God's service and depending upon Him to supply your every need.

The Prosperity Bank plan is just the help you need to take this step in consciousness. As you follow the Bank drill and save for UNITY subscriptions for your friends, Silent Unity will pray with you for the manifestation of your abundant supply.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Good Business* subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone numbers, if cities are so divided. U-6-44

Perfect Health Is for You

HAVE you some physical inharmony from which you wish to be free? Wherever you are or whatever your need may be, you can be healed, for perfect health is God's will for you. In order to help you and thousands of others to come into a consciousness of health, Unity is conducting a program during the months of May and June known as

CLAIM YOUR PERFECT HEALTH

If you are ready to claim your perfect health you can do so by conforming your every thought and belief to the truth about yourself as a child of God. You can do this by spending even a small amount of each day in study and prayer and in acknowledging God as the source of your perfect health.

THESE TWO BOOKS STUDIED TOGETHER WILL HELP YOU FIND HEALTH

KNOW THYSELF, by Richard Lynch, who discusses what man is and what it is possible for him to become. He also shows you how to recognize the laws of health, happiness, and plenty, and how to put them into practice, thus attaining your highest good.

DIVINE REMEDIES, compiled by Theodosia DeWitt Schobert, is made up of Truth affirmations to be used in healing more than a hundred kinds of disease. This book emphasizes the spiritual means of overcoming disease and regaining perfect health.

SPECIAL DISTRIBUTION PLAN

KNOW THYSELF sells regularly for $1, and DIVINE REMEDIES for 50 cents. However the price is secondary to Unity's desire for you to have the help of these books in stepping out on your faith to claim your perfect health. You may have these two books on your own terms as to price and method of payment. You may send a remittance in any amount with your request, or save the money by the Prosperity Bank plan and send it later, or you may send no money but only your blessings.

Send for KNOW THYSELF and DIVINE REMEDIES and resolve to express God more fully in your life by overcoming any negative condition that now appears in your body. Resolve to claim your perfect health!

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY 6, MO.

AWAKE

Hallee Cushman Henderson

I am awake!
Awake to the loving power
That lives in every hour;
Each day no new beginning
But just a further winning
Into consciousness of growing
Soul-wise and God knowing:
From the wells of life I drink.
No longer do I think;
I know as I partake
I am awake.